THE OLD SPANISH MISSIONS OF CALIFORNIA

MISION SAN GABRIEL

W. S. Dassonville

MISIÓN SAN MIGUEL, ARCÁNGEL

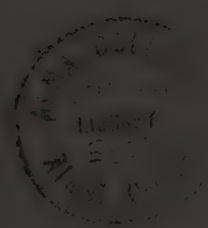
The OLD SPANISH · MISSIONS · OF CALIFORNIA

AN HISTORICAL AND DESCRIPTIVE SKETCH BY PAUL ELDER · ILLUSTRATED CHIEFLY FROM PHOTOGRAPHS BY WESTERN ARTISTS

At Carmel Mission

Through a rose-window crudely
wrought by loving toil in days gone by,
Glinted the warm-hued rays of the
sun upon our heads;
And a light from long ago,
Lit by the hands of the faithful Fathers,
Shed its soft beams athwart the years
Upon our hearts;
While at the altar, deserted of men,
We felt the radiant presence of
the living God

Frances Tyler



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ACKNOWLEDGMENT

No claim is made by the writer to original research or personal impressions in the preparation of this volume, and full credit is very gratefully made to the contemporary and current writings that have been drawn upon in its compilation. Undoubtedly no work will better serve the reader desiring a correct general picture of the Missions, the history of their establishment, rise and fall, their influence on the Indians, notes on their architecture and present condition, than "In and Out of the Old Missions," by George Wharton James or the same writer's condensed volume entitled, "The Old Franciscan Missions of California." "The Missions of Nueva California," by Charles Frank Carter, is an appreciative sketch written with an artist's eye to their note of beauty and pathos. "California and the Missions," by Helen Hunt Jackson, is made vivid with her intense human interest in the devoted missionaries and their work, and the later pitiful condition of the Mission Indians. "The Missions and Missionaries of California," by Father Zephyrin Engelhardt is a most scholarly and exhaustive work. It is now in process of publication and is to fill several large octavo volumes. "California and Its Missions," by Bryan J. Clynch, is still another detailed history. Other writings of greater or less importance and completeness are those by John S. McGroarty, John T. Doyle, John Gilmary Shea, Mrs. Laura Bride Powers, Mrs. Armitage S. C. Forbes, Jesse S. Hildrup, Elizabeth Hughes, P. J. Thomas, Mary Graham and others. Many of these refer back to H. H. Bancroft's monumental history for their historical data. And of early writers, there are Fathers Pallou and Crespi, Alexander Forbes, Alfred Robinson, and voyagers and travelers, including Vancouver, De Mofras, La Perouse and Duhaut-Cilly.

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The Missions are described in the order of their founding. The dates of their establishment, the largest number of neophytes in each at any one time and the year in which this maximum was reached, (as compiled by Carter from Bancroft's History) and their present condition are here given that the reader may have a comprehensive table of the entire chain.

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As it is a whole year since I received any letter from a Christian country, Your Reverence may suppose in what want we are for news; but, for all that, I only ask when you can get an opportunity to inform me what the most Holy Father, the reigning Pope, is called, that I may put his name in the canon of the Mass; also to say if the canonization of the beatified Joseph Cupertino and Serafino Asculi has taken place; and if there is any other beatified one or Saint, in order that I may put them in the calendar and pray to them, we having, it would appear, taken our leave of all printed calendars. Tell me, alas, if it is true that the Indians have killed Father Joseph Sala in Sonora, and how it happened, and if there are any other friends deceased, in order that I may commend them to God; with anything else that Your Reverence may think fit to communicate to a few poor hermits, separated from human society.

Written in the year 1770, at Monterey, by Father Junipero Serra to Father Pallou

THE OLD SPANISH MISSIONS OF CALIFORNIA · THEIR PURPOSE AND THE MANNER OF THEIR FOUNDING · INTRODUCTION

FATHER JUNIPERO SERRA, FROM AN AUTHENTIC PHOTOGRAPH IN THE HISTORICAL COLLECTION OF CHARLES B. TURRILL, ESQ., OF A CONTEMPORARY PAINTING

THE Spanish Missions had their inception in a system of colonization the reverse of that of England. Instead of looking upon the aborigines as wild animals or enemies to be subdued or destroyed, under it they were regarded as fellow men—to be protected, converted and saved. Therefore, while frankly and avowedly for temporal ends "to extend the dominion of the King, our Lord, and to protect this Peninsula from the ambitious views of foreign nations," the zealous missionary was sent with temporal as well as spiritual power to win over the savage and to train him in the industries of civilization, the fruits of which he shared.

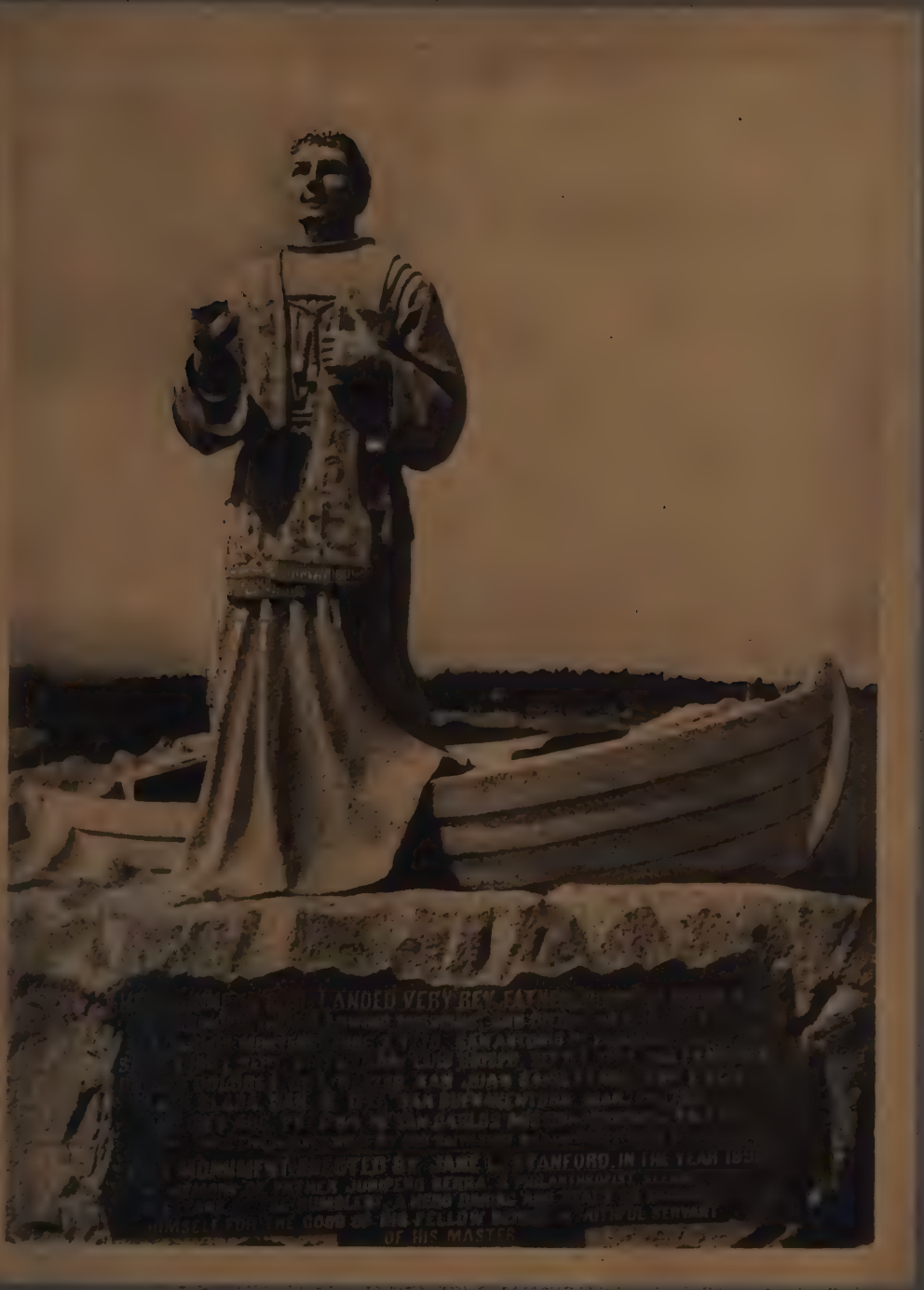
This system resulted in making "the early history of California probably the most interesting and picturesque of that of any State in our country," says Carter. "For energy of purpose in the inception of the Missions established by the Franciscan order of the Catholic Church; for courage to persevere in the face of numberless difficulties; for continued zeal shown toward the betterment of the Indians, even under the stress of danger to life; for the wonderful, rapid growth in prosperity and power of the great Missions established at various points from San Diego to San Francisco; for picturesque scenes of Mission, Mexican and Indian life during a period of more than half a century, with their manners and customs utterly foreign to anything elsewhere found in the United States; for the sad, pathetic death of the Mission system after its glorious spiritual career—for all these things the history of this State forms a chapter second to none, in interest and picturesqueness."

The missionary activity in Alta California grew out of the mysterious expulsion of the order of Jesuits from the Spanish dominions in 1767, and the necessity thus created of caring for

the fourteen Mission establishments in Baja California that had been founded by the Jesuit fathers. Father Junipero Serra, then fifty-six years old, was granted his lifelong and most cherished desire of going as a missionary to distant lands and, appointed Father-Presidente of both the Californias, he was sent in charge of a band of Franciscans to replace the Jesuits and extend the Mission work to Nueva California.

Under the instructions of Don José Gálvez, Visitador General for the King, Father Serra accompanied by Fathers Crespi, Gómez, Parron and Vizcaino, with Don Gaspar de Portolá, Governor of Baja California, Don Pedro Fages and others, after great difficulties (almost incredible when we think of the facilities of to-day) made the first stand at San Diego in 1796. From there the search for the port of Monterey was started and the foundation of Misión San Carlos Borromeo was made a year later. Then, one by one, with infinite patience and courageous zeal, the different Missions were slowly established, developed in power, wealth and service, until the complete chain of twenty-one was finally completed at Solano in 1823. Overcoming their first meager resources, surviving drought, Indian insurrection and the disaster of earthquake, the Fathers nobly accomplished the work set for them to do, only to succumb finally to the avarice of man. The orders of secularization sent from Mexico without a sufficient knowledge of the Mission problems, the disorders arising from the Mexican revolution and the subsequent political unrest and the itch to participate in the wealth of the Missions resulted all to quickly in their downfall.

"The records of the founding of these Missions are similar in details, but are full of interest to one in sympathy either with their spiritual or their historical significance," writes Helen Hunt Jackson. "The routine was the same in all cases. A cross was set up; a booth of branches was built; the ground and the booth were consecrated by holy water, and christened by the name of a saint; a mass was performed and the neighboring Indians, if there were any, were roused and summoned by the ringing of bells swung on limbs of trees; presents of cloth and trinkets were given them to inspire them with trust, and thus a Mission was founded. Two monks (never, at first, more) were appointed to take charge of this cross and booth, and to win, baptize, convert and teach all the Indians to be



H C Tibbitts

FATHER-PRESIDENTE JUNIPERO SERRA

Monument Erected by Jane L. Stanford at Monterey

But it was the expedition to Monterey (his own conception) that claimed the heart of Galvez. It claimed also the heart of Croix; and, straightway it was known, the heart of Junipero Serra. An unusual group—one unusual even for New Spain—were the three men, José de Galvez, visitador; Francisco de Croix, viceroy; and Junipero Serra, president of the California Missions: Galvez—honest, masterful and bluff; Croix—honest, discerning and diplomatic; Serra—a seraphic spirit, a later Salvatierra, a New-World Francis of Assisi; post-mediæval, yet not belated for his task; beholder of visions, believer in miracles, merciless wielder of the penitential scourge; yet through simple purity of heart, possessed of a courage not unequal to labors the most arduous, and of a wisdom not unequal to situations the most perplexing.

From "In California Under Spain and Mexico," by Irving Richman

reached in the region. They had for guard and help a few soldiers, and sometimes a few already partly civilized and christianized Indians; several head of cattle, some tools and seeds, and holy vessels for the church service completed their store of weapons, spiritual and secular, offensive and defensive, with which to conquer the wilderness and its savages. There needs no work of the imagination to help this picture. Taken in its sternest realism, it is vivid and thrilling; contrasting the wretched poverty of these single-handed beginnings with the final splendor and riches attained, the result seems well-nigh miraculous."

We learn from Father Zephyrin Engelhardt's valuable work on the Missions of California that for the foundation of each Mission, for the construction of the buildings, procuring church goods, furniture, agricultural implements and raw materials, the King allowed one thousand dollars to be appropriated from the revenues of the Pious Fund. For each of the two Fathers in charge, there was an annual allowance of four hundred dollars which was usually expended for vestments, sacred vessels, altar linens, paintings, statues and general supplies. As probably half of this amount was lost in paying for the transportation of the articles secured, it is seen that the financial aid from the crown was most meager and insignificant in comparison with the wonderful accomplishments of the friars. It is said that the buildings of San Juan Capistrano could not be duplicated to-day for less than one hundred thousand dollars.

The dominant incidents of the romantic history of these Franciscan Missions, with notes on the present condition of their picturesque buildings, are briefly sketched in the following chapters devoted to each Mission in the order of its foundation.

MISIÓN SAN DIEGO DE ALCALÁ · FATHER JUNIPERO SERRA AND THE FIRST ARGONAUTS · THE FIRST MISSION FOUNDED

THE MISSION BELL, SAN DIEGO Harold A. Taylor

THE Spanish pioneers of 1769 have happily been called the first argonauts of California, preceding those of the golden era by many years of high endeavor and noble achievement. Father Junipero Serra was one of them, cheerfully entering upon experiences of the utmost hardship and privation unmindful of his already advanced age. He was a man of unbounded zeal, ignoring physical ills, fatigues and dangers, longing only, with fiery enthusiasm, for the conversion of the gentiles he had come to save. Palou tells how when Father Serra journeyed overland to San Diego, being woefully troubled with a sore foot, and, refusing either to remain behind or be carried on a litter, he applied to a muleteer for the remedy that would be given the animals (that being the only aid available), and "God rewarded the humility of his servant. The patient rested quietly that night, and the next morning, to the surprise of everyone, he arose early to recite matins and lauds and offer up the Holy Sacrifice." After striving vainly among the Indians for nearly a year, his heart was gladdened by the promise that a child would be given him to be baptized, but, the same writer relates: "When the Presidente had finished the previous ceremonies and was about to pour the water, the Indians suddenly snatched away the child and immediately made off in great haste for their huts, leaving the good Father in amazement with the water in his hands. The feeling of the venerable Father was such, seeing the baptism of the child so frustrated, that for many days the sorrow and pain which he suffered might be discovered in his countenance; his Reverence attributing the conduct of the Indians to his

W. S. Dassonville

MISIÓN SAN DIEGO DE ALCALA

He that fell here wore the one crown
The humble sovereign can lay down,
And so be kinglier than he was before.
Time writes against this martyr's name:
"A better world because he came,
Good Padre Jayme, to this western shore."

* * *

The savage, with his ax and brand,
Could not Heaven's warrior understand.
"Seek Him, love Him, my children!" so he cried
On the raw ranks of native men,
Who only struck, and struck again,
And left him with the arrows in his side.

The Father loved, when waned the day,
To wander up the valley way;
Free, for an hour, from the resisting wills,
The wrestling with unready mind,
To bare his forehead to the wind,
Still blowing, blowing on the blessed hills.

Around this little leaning cross
Bend, yellow grasses, wave and toss;
Gleam, gray ancestral olives; blow, winds, blow
Back sweeter, sunny hour to hour,
Love's perfume—breath of the one flower
In all God's keep that comes, and cannot go!

"The Wooden Cross in the Weeds"
(San Diego)
By John Vance Cheney

own sins; and many years afterwards, when he related this circumstance, he had to wipe the tears from his eyes." It was he who said when he received the news at San Carlos of the Indian insurrection at San Diego in 1775 and of the martyrdom of Father Jayme, "God be thanked. Now the soil is watered; now will the reduction of the Diegueños be complete."

With him, in that first gathering, were Father Crespi, the friend of his youth, (the two, with Palou and Verger, having studied together when young monks in the Convent of Majorca, and the four coming in the same party to Mexico in 1749) and Fathers Vizcaino, Parrón and Gomez and the several officers of the government.

No time was lost after the assembling of the expedition at San Diego (it having been dispatched in four separate parties, two by water and two by land) in starting action. One of the vessels was sent on the return trip to San Blas for necessary supplies; Governor Portolá with Captain Rivera and a company of soldiers, and Fathers Crespi and Gomez left within a few weeks on their search for the port of Monterey; and shortly after their departure "the zeal which burned in the breast of our venerable Father Junipero did not permit him to forget the principal object of his coming, and on the sixteenth day of July he commenced the foundation of the Mission by chanting a Mass and performing the other ceremonies." But the Indians held aloof; "they paid no attention to anything except to receive whatever was offered them, except provisions. This circumstance was considered a miracle from Heaven; for if they had been as desirous of provisions as they were of cloth, they would have left the strangers to die of hunger." Moreover, they took much that was not offered them and even cut the sails of the ship to secure the cloth they so much desired. Their pilfering finally changed to a determined raid for plunder which was successfully resisted, though with some casualties, and numbers of the Indians were killed and wounded. Though they were then kindly cared for, this unfortunate incident retarded the conversions.

After six months' absence, Portolá's party returned, reporting the failure of their search; the supply vessel failed to arrive, and the provisions were almost exhausted, so it seemed that the expedition would be forced to return and abandon the

enterprise. But on the last day set by Portolá, the vessel was seen as if in answer to the prayers of the good Father, he having in the meantime, fully determined to remain "with some of his companions and sacrifice himself for the love of God and for the advancement of His glory."

Two expeditions were soon started to renew the search for the lost port, Father Serra going with one of them. Fathers Parrón and Gomez were left in charge; but, their health failing, they were relieved by Fathers Jayme and Dumetz who carried on the work faithfully, struggling at first against the serious lack of provisions that almost forced the abandonment of the Mission, and striving to win over the Indians who proved both thievish and abusive. Much progress was made, however. In 1774, there were seventy-six neophytes and the day before the feast of St. Francis, October 4, 1775, sixty converts were baptized. But a month later, the hatred of the Indians was stirred into action; and, on the night of November 4, 1775, they made a fierce attack upon the Mission. Father Jayme, "with the shining light of martyrdom in his eyes, and the fierce joy of fearlessness in his heart," endeavored to quell the attack by quietly walking towards the mob with a blessing and his usual salutation, "Love God, my children!" But this was without avail, and he was ruthlessly slain. The rest of the defenders protected themselves in a brick kitchen until morning, when the Indians gave up the attack and retired to the mountains.

The Mission buildings were destroyed in this insurrection. Through the efforts of Father Serra, a new church to be built of adobe was started after some difficulty and completed in 1780.

In 1800, San Diego was the most populous Mission in California, with fifteen hundred and twenty-three neophytes; its vineyard was surrounded with five hundred yards of adobe wall; its fields were irrigated with water brought through an aqueduct from Cajon Valley, three and a half miles away, where a dam of granite and cement twelve feet thick had been built to store the supply, and is today in nearly perfect condition though filled with drift; its crops were kept in a large tile-roofed granary; order prevailed and prosperity abounded.

In 1835, Richard Henry Dana visited the Mission and gives in "Two Years Before the Mast" the following interesting ac-

count of his impressions: "After a pleasant ride of a couple of miles, we saw the white walls of the Mission, and fording a small river, we came directly before it. There was something decidedly striking in its appearance; a number of irregular buildings connected with one another, and disposed in the form of a hollow square, with a church at one end, rising above the rest, with a tower containing five belfries, in each of which hung a large bell, and with an immense rusty iron cross at the top. We drove into the open square in which the stillness of death reigned. On one side was the church; on another a range of high buildings with grated windows; a third was a range of smaller buildings or offices; and the fourth seemed to be little more than a high connecting wall."

To-day, there is little more than the *fachada* of the church remaining and that little it has been necessary to protect carefully by shingled roofs and braces and protecting walls to keep it from falling and melting away.

The picturesque Mission palms, however, still flourish nearby, nearly as old as the ancient group at Old Town, outliving the handiwork of the Fathers.

ASISTENCIA DE SANTA ISABEL. The chapel of Santa Isabel was founded September 15, 1821 by Father Payéras accompanied by a party from San Diego. Adobe buildings were erected, but to-day only a portion of one of the walls remains and forms one end of the chapel that each season is brought into new being. "When the festival time approaches, this picturesque church springs into beauty as if by magic. The walls are made of verdant boughs, interwoven with branches of green, and wild flowers are brought in to decorate the altar—a pathetic evidence of the sincerity of the worshippers of the district." The old bells are hung on a rude framework of logs, and a tall cross of saplings marks the consecrated spot.

THE HUMBLE CHAPEL OF BRANCHES AND TULES AT SANTA ISABEL —C. C. Pierce

MISIÓN SAN CARLOS BORROMEO (EL CARMELO), THE HOME OF THE PRESIDENTES THE LOST PORT OF MONTEREY LOCATED

CARMEL MISSION FROM THE ADOBE RUINS—Maude Jay Wilson

"LET those who come here come well provided with patience and charity, and let them possess good humor, for they may become rich—I mean in troubles; but where will the laboring ox go when he must not draw the plow? And if he do not draw the plow, how can there be a harvest?" Thus quaintly and with good cheer does Father Serra, writing from his own Mission of San Carlos Borromeo in August, 1772, hint at the difficulties of his work—but the harvest shows that he overcame them and followed the plow right sturdily.

The settlement of Monterey was an event of notable importance to both Church and State. It was the point farthest north in the original plan of colonization, and there were to be placed the Presidio of the government and the Church of the Father-Presidente. The year before, Portolá's party had started from San Diego to find this port that had been described in the narrative of Don Sebastian Vizcaino's expedition in the year 1603, but had been unable to recognize the landmarks and had journeyed on to make the greater discovery of San Francisco Bay. The records show that the explorers had spared no effort to succeed in their search, but when their supplies ran low they were forced to return to San Diego, and from there, but for the arrival of the belated ship, "San Antonio," bringing bountiful supplies, they would have been compelled to return to the southern settlements. This, fortunately, was not necessary and two parties were at once fitted out to renew the search, one to go by land and the other by water. Father Crespi, undaunted by his six months' journey, joined the land party and started once more over the

Hermann O. Albrecht MISIÓN SAN CARLOS BORROMEO (EL CARMELO)

The Fathers of Misión San Carlos, two leagues from Monterey, soon came to the Presidio; as kind to us as the officers of fort and frigates, they insisted on our going to dine with them and promised to acquaint us in detail with the management of their Mission, the Indian manner of living, their arts and customs, in fact, all that might interest travelers. We accepted with eagerness * * After having crossed a little plain covered with herds of cattle, we ascended the hills and heard the sound of bells announcing our coming. We were received like lords of a parish visiting their estates for the first time. The President of the Missions clad in cope, his holy-water sprinkler in hand, received us at the door of the church illuminated as on the grandest festivals; led us to the foot of the altar and chanted a *Te Deum* of Thanksgiving for the happy issue of our voyage. Before entering the church we had crossed a plaza where Indians of both sexes were ranged in line, their faces showed no surprise and left room for doubt if we should be the subject of their conversation for the rest of the day.

Jean Francois Galaup de la Perouse, relating his visit in September, 1786.

route he had so recently traveled. When they neared the end of their journey, they were surprised to find that the cross they had erected the year before "was surrounded by arrows and little rods tipped with feathers, and at one side was a string of half-spoiled sardines, a pile of mussels and a piece of meat." Later the Indians assured them that the cross "seemed at night to almost touch the sky, and was surrounded with rays of heavenly light; but in the daytime, seeing it in its usual proportions, and, to propitiate it, they had offered it flesh-meat and fish; observing that it partook not of their feast, they presented arrows and feathers, as a token that they were at peace with the holy cross and with those who had planted it."

"Our hearts were touched, seeing, that in a way, the gentiles offered some homage to the sacred wood, though without knowledge of what it represented," and, thus encouraged, they turned their eyes to the sea, and, "as the day was clear, we saw the long sweep of coast formed by this point of pines, and the other we supposed to be Point Año Nueva, and we remarked that the sea through all this great sweep was as smooth as milk." Then Crespi and Fages, together broke out and said, "Why this is the Port of Monterey, for it is as Sebastian Vizcaino tells, to the very letter."

Father Serra, feeble from illness, went with the sea party before referred to, and arrived seven days later. They were received with great joy, and, landing the following day, exchanged congratulations over the happy result of their efforts. Father Serra thus writes of the combined religious and civil ceremonies that followed: "On the third of June, 1770, being the holy day of Pentecost, the whole of the officers of sea and land, and all the people, assembled on a bank at the foot of an oak, where we caused an altar to be erected, and the bells to be rung; we then chanted the *Veni Creator*, blessed the water, erected and blessed a grand cross, hoisted the royal standard, and chanted the first mass that was ever performed in this place; we afterward sang the *Salve* to Our Lady before an image of the most illustrious Virgin which occupied the altar; and at the same time I preached a sermon, concluding the whole with a *Te Deum*. After this, the officers took possession of the country in the name of the King, our Lord,

(whom God preserve). We then all dined together in a shady place on the beach; the whole ceremony being accompanied by many volleys and salutes by the troops and vessels."

Father Serra now occupied himself with the development of the Missions and the administration of San Carlos. He soon suspected that the proximity of the soldiers at the Presidio was a determent to the conversion of the Indians and tramped over the surrounding hills looking for a desirable site to which to move the Mission. This was found in the Valley of Carmel, five miles away, which Palou describes as "in a pleasant situation, being on a rising ground with a wide plain in view, very fit for cultivation. It has a good pond on the left with plenty of water, especially in the rainy season, and even in the summer it keeps supplied with wells within it. In flood-time, it would be easy with a levee of a hundred yards long to keep enough water to irrigate all that is needed of the plain. The Mission is enclosed by hills with good feed on them for cattle, and it has plenty of firewood and also timber to work. Round it are several *rancherias* of gentiles, who quickly visited us and became converts not much later." This shows the practical features that the Fathers looked for in selecting the locations and that their enthusiasm was wisely tempered with a clear-headed knowledge of the work before them. The location being decided upon, before making the change, Father Serra went personally on an exploration to select a suitable site for Misión San Antonio de Padua, and that being found and the Mission established, as will be told later, he returned and immediately devoted himself to the labors of preparing the new buildings and made the formal transfer in December of 1771. The Mission then prospered and in 1773 the converts at San Carlos were numerous.

Portolá's mission having been completed with the settlement of Monterey, he left the command with Lieutenant Fages and returned to San Blas. The new regime was not auspicious. Fages was of a harsh, irritable temper and friction among his men ensued, while his petulant arrogance towards the Fathers interfered seriously with the development of the Mission work. As he even interfered with the transmission of the correspondence of the Fathers, which had to be sent through his care, Father Serra felt it necessary to visit Mexico to lay the

condition of affairs before the new Viceroy, Bucareli. In 1772, at sixty years of age, he made this strenuous journey, going on foot from San Blas and nearly succumbing to an attack of fever while on the way. He reached his destination in February, 1773, and successfully pleaded his case at the Mexican Court. The Quaker-like simplicity of the country friar and the homely nature of many of the details of his memorial with its blending of shrewd common sense and child-like simplicity of language was in striking contrast to the elevated rank of the personages he addressed. His recommendations varied from matters of the utmost importance, such as the removal of Lieutenant Fages and the continued maintenance of a packet station at San Blas, to such humble details as the proper packing of supplies about which he quaintly remarked: "I think it would be well if Your Excellency would caution the storekeeper at San Blas to pay more heed to his packing of provisions. No meat at all came last year, and what came this year, besides being little in quantity, was so dry and wormy that the people said it was the remnant of the year before." As a result of his mission, among other concessions, Captain Rivera was appointed to succeed Lieutenant Fages, and the grievances complained of were removed.

Father Serra, returning to Monterey, traveled overland on foot, visiting on his way all the Missions at that time established and continued his work (incidents of which will be referred to in the following chapters) with characteristic energy.

The present building at Carmel was begun in 1793, the first stone being laid July 9, and was completed and dedicated in September, 1797. "It was, perhaps, the most beautiful, though not the grandest of the Mission churches, and its ruins have to-day a charm for exceeding all the others," wrote Helen Hunt Jackson, before the restoration. "The fine yellow tint of the stone, the grand and unique contour of the arches, the beautiful star-shaped window in the front, the simple, yet effective lines of carving on pilaster and pillar and doorway, the symmetrical Moorish tower and dome, the worn steps leading up to the belfry, all make a picture whose beauty apart from hallowing associations is enough to hold one spellbound. Reverent Nature has rebuilt with grass and blossoms even

the crumbling window-sills, across which the wind blows from the blue ocean just beyond." And a few years later J. Torrey Connor saw it "weather-stained and neglected with around it the shifting sand drifted deep. On a bright summer day, the scene takes on an aspect of rare beauty. Imagine the creamy walls of Carmelo silhouetted against the cloudless sky; in the foreground a riot of color, blue, crimson, gold and white, for spring-time has spread a carpet of flowers that Summer may walk thereon. Beyond, where the ocean creeps up to the sand, a dazzling line of white foam, that advances and retreats with the ocean's ebb and flow."

The situation is indeed an element of the Mission's charm. "Tranquil hills, clouded here and there with pines, rise on two sides; a peaceful river flows silently by, and at a little distance lies the blue and golden curve of the ocean, broken by flash of surf where the tide is leaping on the river-bar. The only houses in sight are a quiet farm and the little flowery dwelling of the Mexican who acts as caretaker." Thus pleasantly does J. Smeaton Chase draw the picture in "California Coast Trails."

The architecture is different from that of any other of the Missions, possibly to give it individuality as the home of the Presidentes. The tower, a model of proportion, is square up to the beginning of the roof, and is crowned by an octagonal drum supporting the egg-shaped dome which is surmounted by an ornament holding up the cross. The simple, but beautifully designed star-window of the *fachada* under the semicircular cornice and the ornamental doorway are harmonious features of the rather heavy building. For many years the church was in ruins and neglected. In 1852, the tiled roof fell in, and most of the tiles were broken or stolen. Through the efforts of Father Cassanova, the graves of Presidentes Serra and Lasuen and Fathers Crespi and Lopez were discovered in the church in 1882 and public interest was created to provide funds for the restoration, which was accomplished, and the church rededicated in 1884.

The new work, except for the shingle roof, is not obtrusive, and the restored portions have been toned to match as nearly as possible the color of the original yellow stone. The tower is almost in its original condition and its bell peals out the call

Hermann O. Albrecht

INTERIOR OF CHAPEL AT CARMEL (DURING MASS)

You will find a valley in the county of Monterey, drained by the river of Carmel—a true Californian valley, bare, dotted with chaparral, overlooked by quaint, unfinished hills. The Carmel runs by many pleasant farms, a clear and shallow river, loved by wading kine; and at last, as it is falling towards a quicksand and the great Pacific, passes a ruined Mission on a hill. From the church the eye embraces a great field of ocean, and the ear is filled with a continuous sound of distant breakers on the shore. The roof has fallen; the ground-squirrel scampers on the grass; the holy bell of St. Charles is long dismounted; yet one day in every year the church awakes from silence, and the Indians return to worship in the church of their converted fathers. I have seen them trooping thither, young and old, in their clean print dresses, with those strange, handsome, melancholy features, which seem predestined to a national calamity; the Mission church is in ruins; the *rancheria,* they tell me, encroached upon by Yankee newcomers; the little age of gold is over for the Indian; but he has had a breathing-space in Carmel Valley before he goes down to the dust with his red fathers.

From "Across the Plains" by Robert Louis Stevenson, written shortly before the restoration of San Carlos

to the monthly service. The entrance to the belfry is by means of a unique stone stairway on the outside of the building. In the interior, the side walls up to the springing of the roof are of the original construction, and the sides of the windows show how by the thickening of the walls the curve of the roof was started. A side door with pointed arch and beautiful curves also remains; and in a side room is a fragment of wall with the old decoration in light green and white, and a band of red in sharp contrast. The old pulpit still remains and in the sacristy is a lavatory of sandstone of good and artistic workmanship.

THE MONTEREY PRESIDIO CHURCH—The Presidio Church was not a Mission, but was under the charge of the Mission Fathers. Apparently, there is no record of when the building was first erected, but it was restored and enlarged about sixty years ago with the financial cooperation of Governor Pacheco.

"The view from the church is now destroyed by the presence immediately before it of a school building, but it formerly must have been commanding," writes James. "It stands about half a mile from the bay, the deep blue waters and far-away hills of the Coast Range, the verdure-clad sandhills below and nearby, combining with the long stretch of gray sand of the beach to make an unusually lovely setting in a country full of beauty. To the left are the pine-clad hills, and to the rear and beyond, the foothills of the Gabilan Range."

The building is constructed of sandstone, quarried at the rear of the church. With its two ornate doorways, it is in many ways as interesting as the church of El Carmelo.

THE PRESIDIO CHURCH, MONTEREY —E. N. Sewell

MISIÓN SAN ANTONIO DE PADUA · THE BEAUTY AND PATHETIC DIGNITY OF ITS RUINS, SOLITARY AND ALONE

THE RUINED ARCHES OF SAN ANTONIO DE PADUA —H. C. Tibbitts

"AFTER the bells had been hung on trees and loudly tolled, the excited Father-Presidente began to shout like one transported: 'Ho, gentiles! Come to the Holy Church; Come! Come and receive the faith of Jesus Christ!' His comrade, Father Pieras, standing by astonished, interrupted his fervent eloquence with the eminently practical remark that as there were no gentiles within hearing, it was idle to ring the bells. But the enthusiast's ardour was not to be dampened by such considerations, and he continued to ring and shout, saying, 'Let me alone; let me unburden my heart which could wish that this bell should be heard by all the world, or at least by all the gentiles in these mountains.'"

Pallou gives us this vivid picture of Father Serra's ardour at the founding of Misión San Antonio de Padua. In the summer of 1771, Father Serra had taken Fathers Miguel Pieras and Buenaventura Sitjar, as administrators, with a small guard and journeyed inland from Monterey searching for a location for the new Mission he proposed to establish. After traveling about twenty-five leagues, the party came to a wide valley full of oak trees, through which flowed a stream "with plenty of water that could easily be taken to water the land near-by, which was of good quality and large quantity." Here they decided to locate, and, on July 14, 1771, the new Mission was founded. One gentile, attracted by Father Serra's ardent ringing of the bells, appeared—the first instance in which a native had been present at the founding of a Mission.

After the Holy Sacrifice, Father Serra hastened over to the Indian, caressed him, and gave him some little presents hoping that he would induce his people to visit the Mission and remarked: "'I hope to God, and in the virtue of the intercession of San Antonio, that this Mission will be a settlement for many Christians; for we see, what was not observed at the founding of the Missions thus far established, that at the first Holy Mass the first fruit from paganism has assisted.' And, that same day," says Palou, "many gentiles came from their *rancherias* for the strange sight, and when they learned by signs why the strangers had come, they showed much joy. They showed it by coming in numbers and by great gifts of pine-nuts and seeds they brought us. Their friendly attitude and readiness to associate with the strangers caused Father Serra intense joy during the fifteen days that he remained at San Antonio, and he left to return to San Carlos 'feeling sure it would be a great Mission through the many gentiles there and their good will.'"

The necessary buildings were at once started, the Indians willingly assisting in the work. Within two years' time, church and dwellings of adobe had been built, and one hundred and fifty-eight neophytes had been baptized and enrolled. Indeed, so great was the success, that the anger of the gentile Indians was excited over the conversion of so many of their people, and, in 1774, they attacked the Mission, wounding an Indian about to be baptized, but with no other serious result. The leaders were captured by soldiers sent from Monterey and mildly disciplined. The site proved a productive one, finally including several large farms, famous for the fine wheat grown. The flour was ground in a curious mill driven by water brought through a stone-walled ditch for many miles, operating on a horizontal water-wheel that had been built by an Indian, after the idea of a balance-wheel of a watch.

A story is told of how, in 1780, "so severe a frost took place, on the first day of *Pascua* of the Resurrection, that a field of wheat which was shot and in flower, became as dry as if it had been stubble. This was regarded as a great misfortune, but the Fathers encouraged the faith of the Indians, and, at the same time, caused the field to be artificially irrigated, so that new blades sprang from the roots and grew rapidly, and the

grain was ripe at the same time as in former years with an abundant harvest. The Fathers acknowledged this to be a special miracle which the Lord deigned to work in their favor by the interposition of the holy patron, San Antonio, and rendered affectionate thanks accordingly."

The Mission was possessed of very fine tile-roofed adobe buildings before 1800, but in 1810 work was started on the construction of a larger church, which is doubtless the one seen in ruins to-day. The main part of the building is of adobe, but the *fachada* and the arched corridor are of brick and well preserved. The Mission is acknowledged to have been one of the most beautiful, and, while not so large or so rich as some others, it was not surpassed in the artistic beauty and arrangement of its buildings. Carter speaks of the resemblance of its *fachada* to that of San Diego but remarks that "with its tall arched openings for doorways below, for belfry above and with its flanking buttresses-like turrets—each with arched opening in which was hung a bell—it was much more graceful and elaborate."

In 1830, Robinson visited San Antonio and "found Father Pedro Cabot, the present missionary director, to be a fine, noble-looking man, whose manner and whole deportment would have led one to suppose he had been bred in the courts of Europe, rather than in the cloister. Everything was in the most perfect order; the Indians cleanly and well-dressed, the apartments tidy, the workshops, granaries and storehouses comfortable and in good keeping."

In contrast to this picture of past prosperity, Chase describes its present condition: "At the north end of the valley, where the hills closed together, it stands, ruined and solitary, on the east bank of the river, looking down the sunny, oak-filled valley. In situation it was, perhaps, the happiest of all the Missions, but, like nearly all the others, it has suffered from both spoliation and neglect, and the beauty of its setting seems only to accent the desolation of its decay. The church, which has lately been partly repaired, is a lofty, barn-like structure, with no remaining traces of interior decoration or furnishing. The facade, built of the durable Mission tiles, is still beautiful in its tasteful simplicity, and a few skeleton arches of the quadrangle are standing; but the bells have long since disappeared. Instead

H. C. Tibbitts

Up and down the coast went the horseman, nor ever was he anxious as against the night. Each day at sunrise he quitted one consecrated portal, to be enfolded beneath another at sunset. From San Diego to San Luis, from San Luis to San Juan Capistrano, from San Juan Capistrano to San Gabriel the sea was his guide. From San Fernando the mountains led him to San Buenaventura. Here, sea and mountain at fued, San Buenaventura confided him to Santa Barbara, Santa Barbara to Santa Inés, and Santa Inés to La Purisima, whence, under escort of wide valleys, his course was sure. Nor anywhere for lodging, for meat or drink, for peaches or pomegranates, for relays of horses or for *vaqueros,* was there cost to him of aught. The traveler brought to the Padres news, which was life, and news acquitted him.

From "California Under Spain and Mexico," by Irving Richman

of vesper chimes, the air was raked by the strident voices of many crows, disputing, after their wont, over the choice roosts in the cottonwoods. It needed a more violent effort of fancy than I was capable of, to hear in the shouts of these pirates the song of praise which poets think they detect. In pleasant contrast, St. Anthony's swallows, happiest-dispositioned of birds, were thrilling with evening joy, and seemed to weave a charm of communal friendliness and content about the old crumbling building."

The location is off the beaten track and the Mission is little visited, but it better repays a visit both for its interest and its situation, than some of those more accessible. "On the way to the Mission," writes Carter, "the scene grows constantly more beautiful until, at the end of the six miles, one would think it could not be surpassed. Here the hills draw slightly apart to the right and to the left; and, in the opening away in the distance, Santa Lucia, the highest peak of the range, is seen, hazy-blue in the sunlight. And here, forming part of the view and adding the human touch to it, stands Misión San Antonio de Padua, deserted, solitary, fast crumbling away, yet belonging to the scene still and the chief element of interest in it." George Wharton James also gives his tribute of praise: "San Antonio appeals to me more than any other Mission. There is a pathetic dignity about the ruins, an unexpressed claim for sympathy in the perfect solitude of the place that is almost overpowering. Oh, the infinitude of care and patience and work and love shown in this old building. Everything was well and beautifully done; it is so evidently a work of love and pride. This builder was architect and lover, maker of history and poet; for power, strength, beauty and tenderness are revealed on every hand. Every arch is perfect; every detail in harmony with every other; and in location and general surroundings it is ideal. San Antonio creek is at the rear—exquisite views of fertile valley, rolling foothills and tree-covered mountains on every side. It is enclosed in a picturesque bower of beauty."

MISIÓN SAN GABRIEL, ARCÁNGEL AND ITS PICTURESQUE CAMPANILE · THE PUEBLO CHURCH OF LOS ANGELES

BUTTRESSES AND CHOIR STAIRWAY OF SAN GABRIEL —H. C. Tibbitts

THE establishment of San Gabriel also was not without its touch of picturesque incident. Palou recounts how: "On the tenth of August Father Pedro Cambon and Father Angel Somera, guarded by ten soldiers, with the muleteers and beasts requisite to carry the necessaries, set out from San Diego, and travelled northerly by the same route as the former expedition for Monterey had gone. After proceeding about forty leagues they arrived at the river called Temblores; and while they were in the act of examining the ground in order to fix a proper place for the Mission, a multitude of Indians, all armed and headed by two captains, presented themselves, setting up horrid yells and seeming determined to oppose the establishment of the Mission. The Fathers, fearing that war would ensue, took out a piece of cloth with the image of Our Lady de los Dolores, and held it up to the view of the barbarians. This was no sooner done than the whole were quiet, being subdued by the sight of this most precious image; and throwing on the ground their bows and arrows, the two captains came running with great haste to lay the beads which they brought about their necks, at the feet of the sovereign queen, as a proof of their entire regard; manifesting at the same time, that they wished to be at peace with us. They then informed the whole of the neighborhood of what had taken place; and the people in large numbers—men, women and children—soon came to see the Holy Virgin, bringing food which they put before her, thinking she required to eat as others. In this manner, the gentiles of the Mission of San Gabriel were so entirely changed that they frequented the establishment

without reserve, and hardly knew how much to manifest their pleasure that the Spaniards had come to settle in their country. Under those favourable auspices the Fathers proceeded to found the Mission with the accustomed ceremonies; and, under a tree, celebrated the first Mass on the Nativity of the Virgin, the eighth of September, 1771."

Father Serra at this time was engaged at Carmel, and therefore was not present at the founding of San Gabriel; but, under his instructions, it was undertaken from San Diego as related above. Lieutenant Fages was prevented from attending in person as he desired, by troubles among his soldiers, but insisted on sending a larger guard than the Fathers desired, which caused the alarm among the Indians and the show of hostilities that greeted the appearance of the missionary party. Indeed, the lack of dicipline among the soldiers and the acts of license and outrage they indulged in against the Indians caused several scenes of violence and seriously interfered with the work of the Fathers. As Helen Hunt Jackson says, the San Gabriel Indians seem to have been a superior race. They spoke a soft, musical language, now nearly lost. Their name for God signified "Giver of Life," and they had no belief in a devil or in hell. They had certain refined usages of politeness and enjoyed flower games and song contests. Indeed, to such a people "the symbols, shows and ceremonies of the Catholic Church must needs have seemed especially beautiful and winning," and, when their confidence was finally gained by the Fathers, they proved receptive to the Mission influence.

As San Gabriel was located on the direct route from Mexico to Monterey and was the first stopping point after entering California, it was guarded more carefully than the other settlements and was successful from the first; and grew rich and populous, so that it was able to survive the period of secularization and withstand the fierce tide of America's immigration that ultimately flowed by its walls, leading a life of usefulness to the present day.

The church, which still remains, with its prominent buttresses (doubtless intended as much for ornament as for use) and its picturesque campanile, is a pleasing object from wherever it may be viewed. It was built under the direction of Father José María Zalvidea early in the nineteenth century,

the new structure probably being occasioned by the earthquake of 1812 that seriously damaged the older buildings. According to James, the foundations and walls are built of rubble stones and cement as far as the windows, brick being used above. The roof originally was arched but was partially destroyed in one of the earthquakes and a tile roof was substituted. It is the buttressed side of the church, with its stairway into the choir gallery and its campanile, that serves as the main front. The bell tower is beautiful and harmonious in general effect. It consists of a solid wall in which are irregular sized arches, built to correspond to the different sizes of the bells that were to be used.

During the Mission days, there were several hundred acres of vineyard enclosed with a hedge of prickly pear, serving as a protection from Indians and roaming animals, and supplying with the fruit that came from it a prized article of diet among the neophytes. Portions of this hedge still remain. Another feature was the stone mill, two miles from the Mission, built about 1810 and still preserved; at one time used as a private residence and later as a tool house. Both it and the Mission were solidly constructed to serve as fortresses of defense should trouble with the Indians occur. Taylor was much impressed with the massive walls and projecting buttresses of this "Gray Gothic church of San Gabriel." Of his visit to the Mission he gives this pleasing picture in "Between the Gates": "A woman unlocked the ancient door, and bare-headed and silent we entered in. Some neophyte had written, 'Hats off! Pray don't talk,' but with the thoughtful there was no need. Hollow as a cave and solemn as a tomb, the floor spoke back to the footfall. We saw the censers and the saints, the crosses and the crowns, the tattered tapestries that came from Spain to be unrolled in the desert, all faded like an old man's eyes. We stood, and not irreverently, upon the worn stone, dished like the scale of Justice, by feet that turned long ago into leaves and flowers. Here clouds of incense and vespers rose harmonious, and the nocturne, a sweet song in the night, deepened into matins in the morning. We did not hear the chime of bells that came from the Spanish furnace, rich with gold and silver offerings that were flung into it, and are heard in every tone of the necklace of melody even until this day. They are trinkets as

S. L. Willard

THE CAMPANILE OF SAN GABRIEL

THE GARDEN OF SAN GABRIEL

Here was the garden of olives. We stood under fig-trees hung with money purses filled with seeds, that paid their way with just such coin when the janitrix of four-score was a baby in arms. Here were orange trees that were bearing in 1800. Sweet lemons and sweet limes from Barcelona. The scabbards of Toledo blades have clanked along these rambling alleys, and boots of Cordova leather printed off the dust. Here was a Mission grapevine with a gnarled trunk like a great tree, and mother of the vines of the valley, that came over from Spain in a three-storied castle of a galleon in 1798, which beat grandly up the bay to the embarcadero of the Mission of San Gabriel.

From "Between the Gates,"
by Benjamin F. Taylor

safe from all thieves as treasures laid up in Heaven. Borne across the sea to a wilderness without a name, they have rung out upon the charmed air for a hundred years."

At San Gabriel, in a building erected for the purpose, the visitor may see the splendid drama of the Franciscan Missions depicted in the "Mission Play" by John Steven McGroarty—the first tragic, heroic days at San Diego, the glorious accomplishment at Carmel, and then the sad tragedy of a great dream cruelly broken, the scattered flocks and the ruins of San Juan Capistrano—an intense picture poetically presented.

THE PUEBLO CHURCH OF LOS ANGELES—The pueblo (or civil settlement or town) of Los Angeles was founded in 1781 and colonized under the instruction of the government. The spiritual welfare of the settlers was cared for by the Fathers of San Gabriel, at first, doubtless, in some temporary structure, but in 1822, on the second of December, the Plaza Church was dedicated. The corner stone of the chapel was laid as long before as 1814. Little interest was shown by the settlers and the work was finally advanced only by contributions of supplies, cattle, brandy, wine, etc., from the different Missions, which were sold to provide the necessary funds. The building is still in use, the oldest church in Los Angeles, and is known by the different names of "The Plaza Church," "The Church of Our Lady," "The Church of the Angels" and "The Adobe Church." Its formal title is "The Church of Nuestra Señora, Reina de los Angeles."

THE CHURCH OF OUR LADY, QUEEN OF ANGELS —Herold A. Parker

There may be seen some interesting relics, including paintings done by the neophyte Indians, and chorals, vestments and paintings brought from Spain in the days of old.

MISIÓN SAN LUIS OBISPO DE TOLOSA · THE FIRST MANUFACTURE OF TILES · FATHER MARTINEZ' DROLL ENTERTAINMENT

AN OLD WINDOW, SAN LUIS OBISPO —H. C. Tibbitts

WHEN, in 1772, Father Serra made his notable journey to Mexico, he stopped on his way to found the Mission of San Luis Obispo, performing the usual ceremonies on the first of September and leaving the following day to continue on his way. At that time, only one priest was available and Father Serra was compelled to suspend the rule requiring two Franciscans to be stationed at a Mission, Father Cavaller being left the sole administrator, with supplies of only fifty pounds of flour and three bushels of wheat. Fortunately, the Indians had been favorably impressed by the fact that some time previous Lieutenant Fages had killed several bears (to provide meat for the starving people at Monterey) and they assisted the settlement by aiding in the erection of the buildings and bringing nuts and roots, upon which the Spaniards subsisted until new supplies arrived. As the resources of the Mission were so restricted, nothing could be offered the Indians much better than that which they already had; and, at first, converts were few, there being only twelve reported up to the end of 1773, though in 1803 the Mission cared for the goodly number of eight hundred and fifty-two neophytes.

At San Luis Obispo was the first attempt made to manufacture the tiles that, after the successful experiment, became such a prominent feature of the buildings of all the Missions. The necessity arose from the fact that hostile Indians attacked the Mission by discharging burning arrows on the tule roof and therefrom the building was destroyed several times.

Luis Antonio Martinez was one of the best-known Fathers who served at San Luis Obispo, beginning his long term in 1798. He was a jolly character, "portly of figure and gruff of speech," and much beloved by both the Spaniards and the

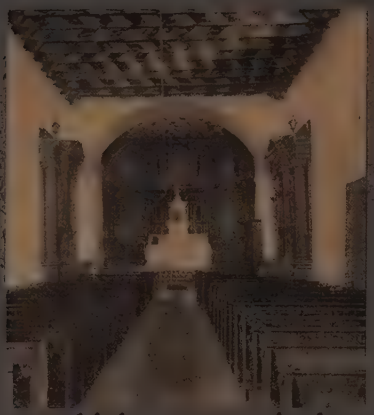
Indians. He is the hero of the story told in "Ramona" of how to entertain his guests, he "caused to be driven past the corridors, for their inspection, all the poultry belonging to the Mission. The procession took an hour to pass. The Indians had been hard at work all night capturing, sorting and guarding the rank and file of their novel pageant. It would be safe to say that a droller sight never was seen, and never will be, on the Pacific Coast or any other. Before it was done with, the General and his bride had nearly died with laughter."

The Mission church has been restored, unfortunately without reference to traditions, and being on a prominent street of a busy town, it has lost all of the peculiar Mission individuality. The walls are boarded, the roof shingled; and, most deplorable, a tower "for all the world like an old-fashioned New England meeting-house steeple" has been erected. The front arcade has been removed, but, at the end, are two houses that are left as they were, of adobe and tiles, and the old garden, "a quiet square of old-time flowers and arbored walks," still flourishes. The Mission is now an attractive parish church and in that service still does a worthy work, and also in a slight way still cares for the Indians—for the Tulareños from the interior valley, "who come periodically to the coast to gather shell-fish make their camp as of right in the Mission grounds."

ASISTENCIA DE SANTA MARGARITA — This chapel was established by the Mission Fathers at a spot about fourteen miles from San Luis Obispo, on a knoll not far from the Santa Margarita river, where there was a large Indian population, which it was the purpose of the missionaries to reach and convert. The buildings were substantial, constructed of sandstone and brick, but unfortunately little trace of them remains to-day.

THE MASSIVE STONE DOORWAY AT SANTA MARGARITA —C. C. Pierce

MISIÓN SAN FRANCISCO DE ASIS (DOLORES) THE JOURNEY OF DON JUAN BAUTISTA DE ANZA · THE PRESIDIO OF SAN FRANCISCO



THE INTERIOR OF THE CHAPEL OF MISSION DOLORES —A. C. Vroman

"AND is our founder, St. Francis, to have no Mission?" asked Father Serra, when he received his instructions from Galvez, and observed in the first plans no reference to the founder of their order; to which Galvez replied: "If St. Francis wishes a Mission, let him show you a good port, and then let it bear his name." And so when Portola's party in the year 1769, searching for Monterey, had passed it by unrecognized, and continued on to the north until it reached the greater harbor, the Fathers exclaimed, "on seeing the fine bay at which they had arrived, 'This is the port to which the Visitador referred and to which the Saint has led us.'"

Father Serra readily accepted this interpretation of the discovery when the news was conveyed to him, and loyally determined to hasten the foundation of the Mission. But many problems intervened and prevented the early accomplishment of his wish, and it was not until October, 1777, the year after the dedication, that he first visited San Francisco; then, out of the gratitude of his heart, standing overlooking the Golden Gate, he said: "Thanks be to God that now our Father, St. Francis, with the Holy Cross of the Procession of Missions, has reached the last limit of the Californian continent; to go farther he must have boats."

The settlement of San Francisco, like that at Monterey, was jointly for the Church and the State. Don Juan Bautista de Anza, having made a successful journey of exploration, in 1774, to discover an overland route from Sonora to the California Missions (on which occasion he was accompanied by Fathers Garcés and Diaz), was instructed by Viceroy Bucareli to recruit a party of settlers and soldiers in Sonora and Sinola and proceed to found a Presidio on the shores of the recently discovered bay of San Francisco.

E. N. Sewell

MISIÓN SAN FRANCISCO DE ASIS (DOLORES)

Bells of the Past, whose long-forgotten music
Still fills the wide expanse,
Tingeing the sober twilight of the Present
With color of Romance!

I hear you call, and see the sun descending
On rock and wave and sand,
As down the coast the Mission voices, blending,
Girdle the heathen land.

Borne on the swell of your long waves receding,
I touch the farther Past;
I see the dying glow of Spanish glory,
The sunset dream and last!

Before me rise the dome-shaped Mission towers,
The white Presidio;
The swart commander in his leathern jerkin,
The priest in stole of snow.

Once more I see Portola's cross uplifting
Above the setting sun;
And past the headland, northward, slowly drifting,
The freighted galleon.

From "The Angelus,"
by Bret Harte

The colony, numbering over two hundred persons, was led by Anza with great judgment and humanity, and brought safely over the sandy deserts and through the Gorgonio Pass, heavy with winter snow, not only without loss of life, but with the addition of new members by births on the way. After a stop at San Gabriel, the expedition reached Monterey March 10, 1776. Anza explored the San Francisco region personally, to decide upon the locations. That for the Mission (on the shores of a small lake), was selected on Good Friday and, from the day, was called Arroyo de los Dolores, from which the familiar name of Mission Dolores was derived. Anza also reached Fort Point "where no one had been before," and decided upon the neighboring slopes for the location of the Presidio; whereupon he returned to Sonora, leaving the colony in charge of his lieutenant, Don José Joaquin Moraga.

The last stage of the enterprise was now undertaken. The colonists and soldiers, led by Lieutenant Moraga and accompanied by Fathers Palou and Cambon (whom Father Serra had authorized to establish the Mission), proceeded overland and arrived at their destination in the latter part of June. In the meantime their supplies were sent forward by the San Carlos, the same vessel that the year before, under command of Captain Ayala had sailed through the Golden Gate, the first to enter the inner harbor of San Francisco bay. The present voyage, however, was not so auspicious; and, baffled by head winds, the San Carlos was driven first nearly to San Diego, and then beyond Cape Mendocino, before she worked her way slowly down the coast to her destination, which she reached August 18. In the meantime, the colonists and missionaries had been busy gathering timber and materials for the buildings, which were quickly erected with the help of the sailors from the San Carlos; so that as Father Palou records:

"About the middle of September, 1776, the soldiers had already built their wooden houses, all duly roofed; the lieutenant had his royal house; and a warehouse made of the same material had been completed, of sufficient capacity to contain all the supplies that the vessel had brought. It was immediately decided that the festival should be celebrated with a solemn procession, fixing upon the day as that of September 17, the same on which Our Mother the Church celebrated the memory of

the impression of the wounds of our Seraphic Father, Saint Francis. And for taking possession of the Mission was fixed the fourth day of October, which is the very day of our Seraphic Father, Saint Francis."

The dedication of the Mission, however, was postponed owing to the brief absence of Moraga, and it was probably celebrated on the ninth day of the month.

The construction of the present building was commenced on the day of the dedication and soon replaced the first temporary structure. The tile roof was added in 1795. To-day, only the chapel remains, but that is in an interesting state. At no time were there the usual arches, arcades, towers and ornamental features of many of the other Missions. The simple massive details of the *fachada*, the four heavy columns flanking the entrance and supporting the upper portion, where are the niches for the Mission bells, and the wide, overhanging roof (all of which details are still well preserved) are however, most impressive. In their niches the bells may be seen, still hanging from the wooden beams to which they are attached by rawhide thongs. It is unfortunate that it was found necessary to board up the sides of the building in order to make it safe for services to be held, but the interior has been left practically undisturbed. The ceiling is of rough-hewn timbers, painted in diamond-shaped patterns; the dull red, yellow, blue and white contrasting with the gray adobe walls. The floor for the most part is covered with the old red tiles. The entire end of the chapel, in the sanctuary, is a mass of carving, colored and gilded; and, on the side walls are altars supporting images of saints —a group of Franciscans on one side, and Saint Charles Borromeo, the central figure of a second group, on the other. From the balcony, through an opening in the ceiling, may be seen the rafters of the roof, heavy timbers fastened, like the bells, with buckskin thongs.

"The Mission, which Bret Harte 'gave but a few years longer to sit by the highway and ask alms in the name of the blessed saints,' has survived his prophecy much longer already than he thought, and has been renovated to a better condition than the 'ragged senility' in which he saw it," writes Chase. "But the churchyard is to-day much as he described it, and I take the willow tree growing beside the deep brown wall to be the

same that he noted. The place is rank with vegetation, yet not untidy; and even with its modern surroundings, there is a gentle quietude about it that seems to me more pleasing and humane than the spick-and-span elegance of shaven lawns and parterres of formal flowers."

The churchyard of Dolores is indeed an interesting place, rich in associations of San Francisco's pioneer days, and picturesquely beautiful, for "the kindly spirited Earth Mother has given forth vines and myrtle and ivy and other plants in profusion that have hidden the old graveled walks and the broken flags." George Wharton James thus describes it: "Rosebushes grow untrimmed, untrained, and frankly beautiful; while pepper and cypress wave gracefully and poetically suggestive over graves of high and low, historic and unknown. For here are names carved on stone, denoting that beneath lie buried those who helped make California history. Just at the side entrance of the church is a stone with an inscription to the first governor of California, and farther along is a brownstone monument, erected by the famous fire company to Casey, who was hung by the Vigliantes — Casey, who shot James King of William."

Dolores parish is now served by a modern church; but, annually, in Lent, two services are held in the old Mission chapel.

MISIÓN SAN JUAN CAPISTRANO · A MELROSE ABBEY OF THE WEST · ITS STATELY STONE CHURCH AND PICTURESQUE RUINS

RUINS OF SAN JUAN CAPISTRANO —Herman O. Albrecht

SAN Juan Capistrano is judged by all writers to have been the most magnificent of all the Mission structures. With great thick walls and long, imposing arched cloisters, it was a sight beautiful to behold, and now its sad and silent mass of ruins is of most romantic beauty and interest. To a recent spectator it appeared as "A Melrose Abbey of the West, whose ruins, shaken by one day's earthquake to precisely the most picturesque point of decay, are worth the whole transcontinental journey to see under the full moon."

Its first foundation was attempted in 1775. In October of that year Father Lasuen set out from San Diego with the necessary guard. "When they had arrived at the spot selected, a large cross was erected, blessed and venerated and then on October thirtieth, the octave of the patron saint, San Juan Capistrano, Father Lasuen celebrated Holy Mass in a shelter made of boughs," writes Father Zephyrin Englehardt. "A great many Indians witnessed this beginning of the Mission, and they manifested their satisfaction by helping to cut and bring in the timber required for the construction of the chapel and temporary dwellings." The work had proceeded for eight days and Father Amurrio had just arrived from San Gabriel with cattle and supplies, when at this point the work was interrupted by the receipt of news of the unfortunate Indian revolt at San Diego, before referred to, and it was deemed necessary, after burying the two bells, to retire to San Diego

Maude Jay Wilson

ROSE-VINED ARCHES OF SAN JUAN CAPISTRANO

Four crumbling walls of rose-stained gray,
The ancient chapel stands to-day,
Roofed by the Autumn sky o'erhead,
A changing canopy outspread,
Through which the ardent sunlight shines,
On silent transept, empty shrines,
Where only little wild things praise;
And at the vanished altar's base
A yellow flower, springing up,
Lifted a gold Communion Cup.

"The Mission Grail," by
Agnes K. Gray

Presidio and await a more auspicious time, Father Serra confidently expecting that the founding should be concluded "lest the enemy of souls come out victorious."

It was not until two years later that Father Serra had overcome the many difficulties and advanced the rebuilding of Misión San Diego sufficiently to feel justified in returning to San Juan Capistrano. This time he went in person accompanied by Fathers Pablo Mugartegui and Gregorio Amurrio and a guard of eleven soldiers, and celebrated the first Holy Mass on the feast of All Saints, November 1, 1776, the cross erected two years before being still in its place and the bells being found and disinterred. Father Serra with characteristic energy then went to San Gabriel to hurry necessary supplies and returning he advanced beyond his party with but one soldier and one convert Indian for escort. "Suddenly they found themselves surrounded by a horde of armed and painted savages who yelled frightfully and threatened to kill them. When the neophyte observed their intention, he shouted in the language of the aggressors that they should beware, because many soldiers were coming up behind who would kill them all. The artifice succeeded, for the Indians dropped their weapons. The good Father now approached them, made the sign of the cross on the forehead of everyone, as was his custom, distributed glass beads, and dismissed them friends."

The construction of the first building and the administration of the Mission was left with Fathers Amurrio and Mugartegui who proved both efficient and good men. But perhaps the most notable minister of San Juan in her golden days was Father José Zaloidea of whom is told the following anecdote as set forth in Mrs. Powers' book on the Missions: "Zaloidea was a man of great sanctity and devotion, and withal possessed with much executive ability and ambition. It was he who guided the destinies of San Gabriel for many years and who placed her at the head of the Missions in affairs both temporal and spiritual. But as age grew upon him, his powerful mental activity waned and we find him wandering about the fields of San Juan, whither he had gone as supernumerary and for rest, discussing the subtlest problems of the *doctrina* with the cattle about him. It is said that one day while walking in the fields, prayer-book in hand and preoccupied in its

perusal, a mad bull came tearing along the ground, throwing up the dirt at every spring, and making straightway for the meditating padre. The neophytes laboring near called out to him, but before he had heeded them, the bull was upon him. Looking up from his book, he cried out "Begone, thou spirit of evil!" Raising his head, the animal regarded the friar a moment, then lowered his tail and trotted away, leaving the padre uninjured to continue his meditation. This the neophytes regarded as a providential delivery, attributing his safety to his great sanctity and devotion."

The following instructive account of the Mission is quoted from "Little Chapters About San Juan Capistrano," by St. John O'Sullivan: "A glance over the place will show how admirably it was planned for its purpose. Besides the church for instruction and worship, and the living rooms of the padres, and the guests' rooms, there were storehouses for provisions and shops for the various craftsmen. While a few servants and workmen lived in the Mission, the great body of Indians, of whom in 1786 there were already five hundred and forty-four, lived in small adobe houses which clustered about the plaza of the pueblo in front of the buildings. The large rooms at the north side of the patio and in the northeast corner were the storehouses for wheat, barley, hides, tallow and other provisions. In the northwest corner were located the shops in which soap, candles, blankets, hats, harness and shoes were made. In the southwest corner, near the quarters where the children were housed, there was a large, flat roof for the drying of fruit, such as apples and grapes, but nothing now remains of it. In the front building was situated the kitchen of the padres and other occupants of the Mission building, with its vaulted roof supporting the old chimney which still stands as the quaintest and most attractive object at the Mission. Next to the kitchen, to the east, was the pantry, or dispensa, where the old hand-hewn shelves made of hard-wood, and the gallery still stand in place. The tule and rawhide construction of the ceiling may be seen in this room. The passage-way next to the pantry is called the Saguan, which is now the principal entrance to the patio within, but the main entrance, of which only tradition now remains, was situated at the southwest corner just beyond the end of the broken arch.

"The materials used in constructing the Mission were boulders, adobe, sandstone, wood and iron, beside the tile, mortar and rawhide. Boulders were used as foundations for the adobe walls, which range from two to seven feet in thickness. Sandstone was used as lintels in the Mission building, and as keystones and skewbacks in some of the arches. All of the big church, with its adjoining sacristy, was of the same material. It was procured in Misión Vieja, about six miles northeast of San Juan. All the smaller stones were carried by the Indian neophytes, men, women and children. Each one walked bearing a stone from the quarry in the hands or upon the head—the children with small ones, the grown-ups with larger ones, all doing their part according to their strength, so that during the work the place resembled a great ant-hill with the busy workers going and coming—those passing to the east empty-handed, and those coming to the west bearing their burdens. The large stones were conveyed in carretas, or bull-carts. These were fitted with either two or four wheels and the cattle wore the yoke upon the horns."

Probably the oldest part of the Mission still remaining is the long building on the east side of the patio, commonly known as "Serra's Church" which was used for divine services before the completion of the stone church and after its destruction until a recent period.

The church, the ruins of which are now to be seen, was planned by Father Gorgonio. Work was begun on it in February, 1797. It is in the form of a Roman cross, ninety feet wide and one hundred and eighty feet long, built of quarried stone, with arched roof of the same material and a lofty tower adorning its *fachada*. The stone-work facings were most elaborate, done under the direction of a master mason during a period of nine years, and there are examples of most exquisite carving in the ruins to-day.

"The roof was a series of domes, or bóvedas, seven in number, one of which still stands over the sanctuary. Local tradition says that the bell tower in front was so high that it could be seen from a point ten miles away to the north, called Los Alisos, a short distance southwest of El Toro, and that the sound of the bells was carried even farther, that upon the top of the tower perched a gilded cock, and that upon the domes,

over the transept, rose a narrow spire of the large, square Mission tile, or ladrillos."

Of the consecration of this beautiful church which took place September 7, 1806, with appropriate splendor and joyful feasting, James gives the following description: "Presidente Tapis was aided by padres from many Missions, and the scene was made gorgeous and brilliant by the presence of Governor Arrillaga and his staff, with many soldiers from San Diego and Santa Barbara. Large numbers of neophytes from other Missions were also permitted to be present at the rites, and it was one of the most elaborate and pretentious events in early Californian history. What congratulations and feastings indoors and out there must have been; the visiting padres and the Governor and other officials being regaled with the best the Mission afforded, and the hordes of Indians crowding the *rancherias* outside, and, likewise, feasting on the abundance provided for them on so auspicious an occasion."

San Juan had prospered well both spiritually and materially. In 1800 there were over one thousand neophytes in attendance and their labor produced large crops and cared for vast flocks of sheep, horses and cattle. Indeed, so substantial was the condition that the presidios of Santa Barbara and San Diego were in debt to a large amount for supplies that had been furnished by the Mission. That this was the result of intelligent industry is shown by the ruins of the acqueducts that conveyed the water for the irrigation of the Mission acres, and of reservoirs, cisterns and other industrial remains that are still to be seen.

The Mission was in its golden age, and industry and good cheer prevailed when the earthquake catastrophe of 1812 suddenly disrupted the spirit of content. It occurred on a Sunday at the hour of morning Mass and threw the great tower down on one of the domes which in turn caused the whole mass of masonry to come crushing down upon the worshipers, causing the death of many. Thus started the decline that was later increased by neglect and misuse until the magnificent achievement of the Fathers melted into the pathetic remains of to-day and "when we come upon this picturesque ruin of semi-Moorish architecture, set in opalescent landscape of green hills and purple mountains, we feel we have wandered into another century or become a part of an old-time poem." Thus, graphically,

Hermann O. Albright

RUINED ARCHES OF THE CLOISTER, SAN JUAN CAPISTRANO

Through pillared arches scarred by time,
Where pitying roses freshly climb,
And glossy-leaved ivy grows,
Beyond the tangled garden close,
Whose weed-grown paths once felt the beat
Of moccasined and sandaled feet,
The same gold hill crests touch the blue
That met the Padre Serra's view;
And corded, cowled, my heart sees him,
A shadow in the cloister dim.

"The Cloister," by
Agnes K. Gray

does Adeline Stearns Wing draw the picture: "The church was almost exactly like that of San Francisco Antigua, in Guatemala, also an earthquake ruin, though not so large. The roof, of stone and cement, was a series of domes, surmounted by a bell-tower, one hundred and twenty-five feet high. We can still see the niches in which statues once stood behind the high altar, bits of carving in the stone capitals of pilasters, and traces of a delicate greenish-blue frescoing. In the center of the dome-shaped ceiling of the sacristy is a curious head of Indian workmanship. Four bells hang on the northeast corner. The roofs are of tiles, and their red over the cream color of the old walls and against the blue sky, makes a series of exquisite pictures, especially when seen through one of the arches, with the red brick showing through the plaster of the pillars. No photograph can do justice to this scene. Its color and its atmosphere are to it what perfume is to a flower—its very soul. In the rush of our century Capistrano stands calm and still. Kind Nature goes on draping the sad, old ruins of the Mission with bewildering lines and colors—or does she wave, in each tiny grass and flower on the crumbling walls, a flag of triumph over those who invaded her unbroken privacy?" And Chase adds this final note: "There remains now a ruin of singular beauty: Owl-haunted colonnades of crumbling arches, clustered pillars on whose broken filletings the thoughtful moonlight loves to linger, a fragment of the dome showing still the quaint frescoes of the Indian artisans, and a little nondescript campanile of four bells, the pride of old Acú, hereditary ringer of bells to San Juan."

MISIÓN SANTA CLARA DE ASIS · MUSCULAR CHRISTIANITY · THE UNIVERSITY OF SANTA CLARA AND THE MISSION PLAY

SANTA CLARA DE ASIS. FROM AN OLD PAINTING. Courtesy of Charles B. Turrill, Esq.

THE foundation of Misión Santa Clara followed very soon after that of San Juan Capistrano. The party, including Father Tomás de la Peña, Lieutenant Moraga and nine soldiers, started from the Presidio of San Francisco and Mission Dolores and marched down the peninsula until it arrived at the Rio Guadalupe, where an apparently suitable location was discovered for the settlement, with a good volume of running water available for the irrigation of the crops soon to be planted. Father Peña celebrated the first Holy Mass on January 12, 1777. The Mission goods, implements and cattle were quickly brought up from Monterey and the first Mission buildings erected.

The site selected was called by the Indians So-co-is-u-ka, meaning laurel-wood, and was their chief rendezvous, as there was an abundance of salmon trout in the river and fishing was good. However, it did not prove to be satisfactory, as the waters caused much trouble and twice rose to such a height as to flood the Mission. In 1780 the Fathers removed and rebuilt on higher ground, at a spot where quite recently traces were found of adobe walls that are all that remain of what was at one time the most elaborate and beautiful church in California. It was designed by Father José Murguía, who unfortunately passed away and was buried within its walls just four days before it was dedicated, on the fifteenth day of May, 1784, by Fathers Serra, Palou and Peña.

Here the Mission prospered. Its crops of grain and fruit were large, and the number of its converts stood third in the list in 1790. The Fathers were good administrators as well as spiritual teachers and among their numbers were many who stood for muscular Christianity, as is shown by the following anecdote told by George Wharton James: "Father Viader

was an athletic man; and one night in 1814, a young gentile giant named Marcelo, and two companions attacked him. In the rough and tumble fight which ensued the Father came out ahead, and after giving the culprits a severe homily on the sin of attacking a priest, they were pardoned; Marcelo becoming one of his best and most faithful friends thereafter."

Father Magin Catala was the most dominant personality in the history of Santa Clara, leading a most Holy life and devoting it entirely for many years to the welfare of the Mission. To him are attributed many miracles.

The earthquake of 1812 was seriously felt in Santa Clara, and a second one in 1818 so injured the buildings that the Fathers were compelled to move once more, this time to the present site, which was called by the Indians, Gerguensun, meaning the Valley of the Oaks. Here the Mission church and other buildings were begun in 1818 and dedicated in 1822.

Santa Clara suffered as all the rest in the political disturbances of the next period, and in the forties became a regular parish church. The last of the Franciscans to rule was Father José Maria del Real, and after his death, what remained of the Mission buildings and lands was transferred to the Society of Jesus. In 1851 the Santa Clara College was established in the old Mission buildings by the Rev. Father John Nobili, and in 1855 it was chartered with all the rights and privileges of a university. The subsequent growth of the college necessitated drastic changes in the old buildings to meet the modern requirements, so that but little of them remain—the nave having been removed in 1885 and the adobe bricks from the walls, which were five feet thick, thrown on the plaza behind the cross. The reception room, though, is a part of the old cloisters with adobe walls about three feet thick. Two of the old Mission bells still ring out their chimes, and several old statues and the old octagonal pulpit, restored, though not in use, are among the honored relics, and in the garden still flourish a few of the old olive trees.

But though most of the material evidence of the old Mission has disappeared, its memory is to be kept alive by the performance every second year of the "Mission Play of Santa Clara," written by Martin V. Merle and produced by the senior Dramatic Club of the university.

MISIÓN SAN BUENAVENTURA · THE LAST YEARS OF FATHER SERRA · HIS CALM AND DEVOTED PASSING BEYOND

THE GARDEN DOORWAY OF SAN BUENA-VENTURA —Harold A. Taylor

"AT beautiful Ventura-by-the-Sea — a spot so beautiful that the soul of the dreamer might be wafted to the deep domes of the vaulted blue, was Misión San Buenaventura located, its pretty gardens planned and its adobe houses built for the Indians." In the gentle climate of the Santa Barbara channel, under most favored conditions, she prospered so greatly that she came to possess "finer herds of cattle and richer fields of grain than any of her contemporaries and her gardens and orchards were visions of wealth and beauty." Vancouver, on his second voyage to California, visited Father Santa Maria at his Mission and leaves us the following interesting description: "I found the Mission to be in a very superior style to any of the new establishments yet seen," he writes. "The garden of Buenaventura far exceeding anything I had before met with in these regions, both in respect of the quantity, quality and variety of its excellent productions, not only indigenous to the country, but appertaining to the temperate as well as torrid zone; not one species having yet been sown or planted that had not flourished. These have principally consisted of apples, pears, plums, figs, oranges, grapes, peaches and pomegranates, together with the plantain, banana, coconut, sugar-cane, indigo, and a great variety of the necessary and useful kitchen herbs, plants and roots. All these were flourishing in the greatest health and perfection, though separated from the sea-side only by two or three fields of corn that were cultivated within a few yards of the surf."

The present church although sadly restored out of much of its historical association, is the same building that was under construction at the time of Vancouver's visit. The first struc-

H. C. Tibbitts

MISIÓN SAN BUENAVENTURA

The vital fact is that whoever "owns" these monuments, they are yours and mine, and every other one's who cares for beauty and romance. They are here, a graphic lesson on the blackboard, for us, for our children, and our children's children, *in secula seculorum;* an example in artistic and architectural beauty, in sincerity, in heroism, and in the manhood which can do the impossible.

By Charles F. Lummis
From "Out West"

tures were destroyed by fire and the new ones, constructed of stone and roofed with tiles, were half finished in 1794 and finally dedicated in 1809. A few years later it was necessary to rebuild the tower and a portion of the *fachada* which were damaged in the same earthquake that so seriously affected San Juan Capistrano. Seen in 1895, J. Torrey describes it as a "well-preserved building, its walls still bearing traces of the rude frescoing affected by the builders of that time. Tall weeds grow upon the very threshold, and swallows build their nests unmolested in broken crevices of the wall; yet candles are kept burning before the altar as in the days of yore, and in the quaint confessional, where the Indian neophytes and the stern Spanish soldiers knelt, the plea of the penitent is still heard. In the walled-in space of consecrated ground nearby, generations have been laid to rest; and the ceaseless ebb and flow of human life that goes on outside the walls does not disturb their slumber."

The services consecrating San Buenaventura were celebrated by Father Serra, who was then nearing the end of his devout labors and was not destined again to experience the keen joy that he always took in the founding of a new Mission —the forging of another link in the chain that he hoped would result in the complete conversion of the Californias.

The expedition started from San Gabriel, a large and impressive party whose extent and importance proved most gratifying to Father Serra. He was accompanied by Father Pedro Benito Cambon, who had recently returned from missionary work in the Philippine Islands and was recuperating in San Diego. The usual ceremonies were rendered on Easter Sunday, March 31, 1782; Father Serra preaching a sermon on the resurrection of Christ and Father Cambon representing the choir.

The two succeeding years were filled for Father Serra with discouraging problems, which he met with cheerful fortitude and constant endeavor. Nine Missions had by that time been founded, resulting in the baptism of six thousand Indians, four thousand five hundred of whom lived under the material as well as the spiritual control of the Fathers. The wealth of the Missions and the power of the missionaries excited the jealousy of the civil authorities, and plots were laid to restrict all future Mission establishments to merely spiritual functions. The Fathers wisely realized that the material comforts they ad-

ministered and the gifts they could offer were "the bait for spiritual fishing" and without them they could neither entice the Indians in the first place to "love the Doctrine and Christian submission" nor continue to hold them in the faith, for the "neophytes would leave for the mountains and return to paganism as unhappy apostates as soon as the missionary ceases to give what they need; and also when they perceive that he has it not, they will not obey, nor respect, nor even care to listen, no matter how much he may labor and tire himself for their sake." Therefore, especially as they enjoyed no personal worldy profit, they opposed this intention and refused to establish new Missions until they could do so according to their experienced judgment. The consequent delay in the advancement of the missionary work grieved the Father Presidente exceedingly.

The interference of the unfriendly Governor was well-nigh intolerable and caused many of the missionaries to desire to leave the field and retire to the peaceful stalls of their monastery choir or to exercise their vocation in the confessionals and pulpits of Mexico, and the tact of Father Serra expressed in gentle and friendly manner, was taxed to the extreme to reconcile them to the adverse conditions and to prevent a general abandonment of the undertaking. By humorous analogy, writing of the Friar who was induced to stay in the choir by his superior saying, "Brother stay in your place for God's sake. I assure you that if we all who are here in a poor mood should have to leave there would be no matins, because we should all march out and I should be the first one," and by sweet-souled appeal saying, "Our regulations do not bind your Reverence longer. Justice does not oblige you, let charity do so. Have this charity for the poor Indians, your Reverence, whilst God gives you health for the labors His Holy grace will not fail you" —and by such means he held them to their posts.

In August, 1783, Father Serra took passage in the San Carlos for San Diego, and at the age of seventy he from there started on foot on the long journey up the coast, visiting all the Missions, confirming the neophytes and saying a last farewell to his beloved Fathers and friends. Along the Santa Barbara channel he passed many Indian villages where no Mission had yet been established and at each one "his heart melted through his eyes," writes Father Palou, "because he could not irrigate

that soil with his blood in order to convert it, he would irrigate it with the tears that were generated by his fervent desire, exclaiming, 'Pray ye therefore the Lord of this vineyard that He send laborers into His vineyard.'"

Father Palou writes of the fierce scourging that he inflicted on himself, beating his breast with a big stone while preaching, and other violent devices to punish his body and impress his hearers with his doctrines. To all this pain and the serious malady from which he suffered continually he was indifferent and to the last he devoted himself to his apostolic work. Feeling his end approaching he requested Father Palou to come to San Carlos and assist him to die, and after his arrival desired to receive the Holy Viaticum in church. "Father Palou tried to persuade him to have his little room prepared for the visit of his Divine Majesty, but Father Serra replied that he would receive Holy Communion in church since, as long as he could go there on foot, there was no reason why the Lord should come to him at the house."

"When the saintly Father reached the sanctuary he knelt before a small table placed there for the purpose," writes Father Palou. "I came vested from the sacristy and went to the altar. While I prepared to put incense into the censer to begin the Holy ceremony, the fervent servant of God with his usual natural and sonorous voice, just as he was wont to do when well, intoned the verse *Tantum ergo Sacramentum*, tears streaming from his eyes the while. I administered the Holy Viaticum with the ceremonies of the ritual. When this most edifying function, the like of which under such circumstances I have never seen, was concluded, the Holy man remained on his knees in the same posture giving thanks to the Lord. Having finished his devotion he returned to his cell escorted by the whole people."

In the afternoon of the next day, Saturday, August 28, 1784, he expired without any sign of agony at the age of seventy years, nine months and four days. On the next day, Sunday, the remains were deposited in the grave prepared for them in the sanctuary, close to those of Father Juan Crespi.

MISION SANTA BARBARA · THE BEST PRESERVED OF ALL THE MISSIONS · THE FRANCISCAN APOSTOLIC COLLEGE

THE DOORWAY TO THE CEMETERY, SANTA BARBARA —Harold A. Taylor

AS we advanced, the buildings of the Mission appeared under a finer aspect. From the roadstead we could have taken it for a chateau of mediæval times, with its lofty apertures and its belfry; coming nearer, the building grows, and without losing anything of its beauty takes on, little by little, a religious appearance; the turret becomes a spire; the brass, instead of announcing a knight's arrival, sounds the Office or the Angelus; the first illusion is destroyed, and the castle is a convent. In front of the building, in the middle of a huge square, is a playing fountain, the workmanship of which, imperfect as it was, surprised us the more, since we had not expected to find in this country, otherwise so removed from the fine things of Europe, this sort of luxury, reserved among us for the dwellings of the most wealthy."

This is the description written by Duhaut-Cilly on his visit to California during his voyage in 1827, of the Mission that still stands the best preserved and the best known of all those erected by the painful labor of the Spanish Fathers. It was never so abandoned and abused as the others and is still cared for by the Franciscan missionaries, kept in substantial repair and filling a sphere of worthy service. Of all that remains of the Spanish days, it is first in interest, "standing on the high ground at the rear of the city, the gray old building, drowsing in the sun, with its red-tiled corridors and twin-domed belfries, sheds an air of Spanish languor, of perpetual siesta, over the pleasant city."

Its founding was long delayed owing to the determination of Governor Neve, occasioned it is claimed, by the jealousy of the military over the material power of the Fathers, that the system of management that had thus far been followed in

S. L. Willard

MISIÓN SANTA BARBARA

Stand here, and watch the wondrous birth of Dreams
From out the Gate of Silence. Time and Tide,
With fingers on their lips, forever bide
In large-eyed wonderment, where Thoughts
and Themes
Of days long flown pass down the slumbrous streams
To ports of Poet-land and Song-land. Side
By side the many-colored Visions glide,
And leave a wake where fancy glows and gleams.

And then the bells! One stands with low-bowed head
While list'ning to their silver tongues recite
The sweet tales of the Angelus—there slips
A white dove low across the tiling red—
And as we breathe a whispered, fond "Good night,"
A *"Pax Vobiscum"* parts the *Padre's* lips.

"In a Mission Garden"
by Clarence Urmy

California should be changed and all control of temporal affairs be taken from the hands of the Fathers—this in the face of the disastrous experiences that had followed the experiment in the Missions on the Colorado River.

Father Serra attended the establishment of the presidio of Santa Barbara, which followed immediately after the founding of San Buenaventura. "On the feast of the Patronage of St. Joseph, occurred the blessing and erection of the great Cross, the blessing of the locality, the first Holy Mass and sermon, and the founding of this Mission-Presidio of Santa Barbara, Virgin and Martyr, on the land of *yamnonalit*," he writes. "I was and am alone, and therefore the Holy Mass was a Low Mass and in place of the *Te Deum* we had the *Alabado*, which is equivalent to the *Laudamus*. May God bless it. Amen." He expected to found the Mission shortly thereafter, and his last days were saddened by the delay.

In 1786, the new governor, Pedro Fages, finally authorized the continuance of the old conditions, and on December fourth Father Lasuen, the successor to Father Serra, assisted by Fathers Paterna and Oramas, performed the ceremonies although, owing to the absence of Governor Fages, the first Mass was not said until December sixteenth.

Then followed the usual scenes of activity, the construction of the necessary buildings and the development of agricultural and industrial as well as of religious efforts. The first buildings were begun early in 1787 with the assistance of Indian workmen who had first to receive elementary instruction—a chapel, a dwelling for Fathers Paterna and Oramas who were in charge, quarters for the girls and unmarried women, and others for the male servants; a granary, carpenter-shop, and other buildings—all constructed of adobe, with walls a yard thick and at first roofed with a straw thatch but the following year covered with tiles that were by then manufactured at the Mission.

"In succeeding years other structures arose on the rocky height as the converts increased and industries were introduced," writes Father Engelhardt. "At the end of 1807 the Indian village, which had sprung up just southwest of the main building, consisted of two hundred and fifty-two separate adobe dwellings harboring as many Indian families. The present

Mission building, with its fine corridor, was completed about the close of the eighteenth century. The fountain in front arose in 1808. It furnished the water for the great basin just below, which served for the general laundry purposes of the Indian village. The water was led through earthen pipes from the reservoir north of the church, which to this day furnishes Santa Barbara with water. It was built in 1806. To obtain the precious liquid from the mountains, a very strong dam was built across 'Pedragoso' creek about two miles back of the Mission. It is still in good condition. Then there were various structures scattered far and near for the different trades, since everything that was used in the way of clothing and food had to be raised or manufactured at the Mission.

"The chapel grew too small within a year from the time it was dedicated, Sunday, May 21, 1787. It was therefore enlarged in 1788, but by the year 1792, this also proved too small. Converts were coming in rapidly. The old structure was then taken down, and a magnificent edifice took its place in 1793. Its size was twenty-five by one hundred and twenty-five feet. There were three small chapels on each side, like the two that were attached to the present church. An earthquake which occurred on Monday, December 21, 1812, damaged this adobe building to such an extent that it had to be taken down. On its site rose the splendid structure, which is still the admiration of the travelers."

An excellent picture of the strenuous tasks and difficult problems that confronted these Spanish missionary builders is given by Duhaut-Cilly. He writes: "Here everything is in the rough, even to the men, and the first care of the builder was to mold his workmen. It was necessary to make bricks (adobes) and tiles from the mere earth; to cut down, at a distance, large trees, and bring them, by main strength of the workmen, over roads made expressly for this purpose, through the valleys and over precipices; to gather laboriously, on the shore, shells for making lime,—in fine, this edifice cost preliminary work, down to the slightest detail, which must have increased considerably the difficulties. At the same time, one is astonished by the boldness of the design and the firmness of its execution; nothing but a boundless zeal for the spread of religion has enabled Padre Ripoli to be victorious over so many obstacles. How-

ever, he did not use much more time for finishing the building than would have been necessary in Spain."

The building was under construction, superintended by Father Antonio Ripoli, for only five years, from 1815 to 1820, and was dedicated on the tenth day of September, 1820. "The walls, which are six feet thick, consist of irregular sandstone blocks and are further strengthened by solid stone buttresses measuring nine by nine feet. The towers, to the height of thirty feet, are a solid mass of stone and cement twenty feet square. A narrow passage leads through one of these to the top, where the old bells still call the faithful to service as of yore. Doubtless, the Santa Barbara Mission Church is the most solid structure of its kind in California. It is one hundred and sixty-five feet long, forty feet wide and thirty feet wide on the outside. Like the monastery, the church is roofed with tiles which were manufactured at the Mission by the Indians."

The right tower had the honor of having a godfather and godmother and at the christening or blessing, they walked in solemn procession around it, carrying lighted candles in their hands and preceded by the friar who sprinkled it with holy water and burned incense. The couple had been married the day before. The husband being the brother of the Father Superior of the Mission, the wedding banquet was spread on tables running the whole length of the outer corridor. Helen Hunt Jackson writes of the double event, how "for three days and three nights the feasting and dancing were kept up, and the whole town were bid. In the four long streets of Indians' houses, then running eastward from the Mission, booths of green boughs, decorated with flowers, were set up in front of all the doors. Companies of Indians from other Missions came as guests, dancing and singing as they approached. Their Indian hosts went out to meet them, also singing and pouring out seeds on the ground for them to walk on."

The history of the Mission differs little from that of the rest. The earthquake of 1812, the visit of Bouchard, the pirate, the Indian revolt of 1824—each of these incidents affected many of them alike. In 1842, Garcia Diego, who had been appointed Bishop the year before, removed from San Diego to make his episcopal residence in Santa Barbara and Robinson gives this interesting description of his reception:

"The vessel was in sight in the morning, but lay becalmed and rolling in the ocean's swell. A boat put off from her side and approached the landing-place. One of the attendants of His Excellency who came in it, repaired to the Mission, to communicate with the Father-Presidente. All was bustle; men, women and children hastening to the beach, banners flying, drums beating and soldiers marching. The whole population of the place turned out to pay homage to this first bishop of California. At eleven o'clock the vessel anchored. He came on shore and was welcomed by the kneeling multitude. All received his benediction, all kissed the pontifical ring. The troops and civic authorities then escorted him to the house of Don José Antonio, where he dined. A carriage had been prepared for His Excellency, which was accompanied by several others, occupied by the Presidente and his friends. The females had formed, with ornamental canes, beautiful arches, through which the procession passed; and as it marched along, the heavy artillery of the Presidio continued to thunder forth its noisy welcome.

"At four o'clock the Bishop was escorted to the Mission, and when a short distance from town the enthusiastic inhabitants took the horses from his carriage and dragged it themselves. Halting at a small bower on the road, he alighted, went into it and put on his pontifical robes; then resuming his place in the carriage he continued on amidst the sound of music and the firing of guns till he arrived at the church, where he addressed the multitude that followed him."

The influence that preserved Santa Barbara from the neglect and decay that befell the other Missions was the petition in 1853 to Rome that caused it to be erected into a Hospice, as the beginning of an Apostolic College for the education of Franciscan novitiates, which is still maintained. The spot is ideal for the purpose, and the peaceful associations of the beautiful old building cannot but be of helpful influence. The Mission garden, surrounded by the buildings, "with its fine Italian cypress, planted by Bishop Diego about 1842, and its hundred varieties of semi-tropical flowers, in the center of which is a fountain, where goldfish play, affords a delightful place for study and meditation." The spot is the center of mysterious interest to the gentle sex for into it no woman is permitted to enter. From this rule but two exceptions have thus far been

Harold A. Parker

THE BELL TOWERS OF SANTA BARBARA

When the red, molten metals hotly glowed,
Ready those ancient Mission bells to cast,
Matrons and maids of old Castile stood by
And threw therein the relics of the past—
Vases of silver—whence their Spanish sires
Quaffed the red wine—and chains and rings of gold;
And thus, with gifts and prayers, the Mission Bells
Were cast, and christened all for saints of old.

By Mrs. Volney Howard

made—once to Princess Louise and again to the wife of President Harrison.

A pleasant picture of the peace and contentment that happily prevails is given by Samuel Newsom as follows: "The ringing of the old Spanish bells, the hum of the humming-birds and bees among the flowers, the pigeons cooing in the rafters, the smiling faces of the monks and students in their brown-tasseled gowns, as they pass on their way to Mass, make an indelible impression. But the atmosphere of the place, the hushed voices of the monks, the devout gestures of the worshipers, the dim light and the peaceful spirit of Father Junipero Serra which seems to hover over all the Missions and especially here, leaves a memory very pleasing and restful to recall. I remember 'twas twilight in the sacred garden. From the far fields came the meadow-lark's call. The vesper bells were sounding, calling the monks to worship. The odor of the orange trees and datura flowers, reinforced with sweet-smelling herbs, filled the air. The green of the Bishop's cypress stood out dark and beautiful against the lichen-covered walls. And the rich-hued roof tiles, the last rays of the sun lingering on them, illuminated the glorious Bougainvillea vine near the choir-room door. Harmonious voices were singing and contentment reigned."

And from Helen Hunt Jackson this poetical passage: "The Mission buildings stand on high ground, three miles from the beach, west of the town and above it, looking to the sea. In the morning the sun's first rays flash full on its front, and at evening they linger late on its western wall. It is an inalienable benediction to the place. The longer one stays there the more he is aware of the influence on his soul, as well as of the importance in the landscape of the benign and stately edifice."

MISIÓN LA PURISIMA CONCEPCIÓN · DESOLATE, ABANDONED AND IN RUINS · THE INDIAN INSURRECTION

RUINS OF LA PURISIMA —Harold A. Parker

"POOR Purisima! Near the river Santa Inés, clustered around by pretty hills, adversity seemed to claim it for its own. Almost totally destroyed by earthquake in 1812, rebuilt, seized and again greatly damaged by Indians in 1824, now in ruins, deserted and alone, it silently awaits its inevitable end."

"The most desolate ruin of all is that of La Purisima Mission," writes Helen Hunt Jackson. "It is in the Lompoc Valley, north of Santa Barbara. Nothing is left there but one long, low, adobe building, with a few arches of the corridor; the doors stand open, the roof is falling in; it has been so often used as a stable and sheepfold that even the grasses are killed around it. The painted pulpit hangs half falling on the wall, its stairs are gone, and its sounding-board is slanting awry. Inside the broken altar-rail is a pile of stones, earth and rubbish thrown up by seekers after buried treasures; in the farther corner another pile and hole, the home of a badger; mud-swallows' nests are thick on the cornice, and cob-webbed rags of the old canvas ceiling hang fluttering over the head. The only trace of the ancient cultivation is a pear orchard a few rods off, which must have been a splendid sight in its day; it is at least two hundred yards square, with a double row of trees all around, so placed as to leave between them a walk fifty or sixty feet wide. Bits of broken acqueduct here and there, and a large, round, stone tank, overgrown by grass, showed where the life of the orchard used to flow in. It has been many years slowly dying of thirst. Many of the trees are gone, and those that re-

main stretch out gaunt and shriveled boughs, which, though still bearing fruit, look like arms tossing in vain reproach and entreaty; a few pinched little blossoms seemed to heighten rather than lessen their melancholy look."

Chase, while following the California trails, visited it at a later date, and says: "As I came into Lompoc I had passed the ruins of the original Mission of La Purisima Concepción, distinguished now as the Misión Vieja, or Old Mission, to mark it from its successor. It is little more than a heap of adobes, but a great crack still shows the means of its demolition by earthquake. The second Mission was built some three miles to the northwest of the town, where, next day, I found it sleeping in gentler decay among sober brown hills and acres of mustard and beans. It, too, has long been disused, and, as with Santa Inés, the heavy rains had wrought havoc with the unroofed walls of adobe. A long row of filleted pillars and one or two door and window openings alone give coherence to the ruin. Wild mustard waved in profusion around and within the precincts. I pitched camp on a clear spot among the tangle of weeds, and passed a quiet Sunday in wandering about the old place, and in the company of quail, doves and squirrels, and echoes and fancies of the past."

Purisíma was the second Mission founded by the new Presidente, Father Lasuen. The usual ceremonies were celebrated December 8, 1787, but owing to the season of the year, actual construction was delayed until after the rains, the first building being started in March, 1788. This was doubtless of a temporary nature as it was soon replaced with an adobe structure roofed with tile and completed in 1802. But again the industry and patience of the Fathers were taxed as the severe earthquake of 1812 totally destroyed the labor of years and the work had once more to be started anew. The earthquake was of great severity as "the earth opened in several places emitting water and black sand," leaving a scar that is still to be seen on the hillside above the ruins of the Misión Vieja referred to by Chase in the preceding selection.

The new Mission was located on a desirable site a few miles distant and work was promptly started on its construction. James gives an excellent description of its architectural features from which the following details are selected. The

peculiar feature is that the church is a part only, or merely a large room about eighty feet long of the single building, which is about three hundred feet long by fifty feet wide, not including the corridors, ten feet in width, that extend the entire length of the building on one side only. The main walls are of adobe, plasterd, and are buttressed with solid and well-built masonry; the pillars are square with chamfered corners, and were evidently built of the material that happened to be readiest at hand at the moment, for some are of stone, others of burnt brick, and still others of adobe. The Mission stands not far from the river, with an attractive outlook over the valley to the ocean and "the fathers must have had a feeling of touch with the great outside when the glint of sunshine upon the waters greeted their watching eyes"

The first missionaries were Father Vicente Fuster who was transferred from San Juan Capistrano, and Father José Arroita, a new-comer. They found the Indians to be both industrious and intelligent, and rapid progress was made. In a few months over seventy-five neophytes were enrolled and in the first ten years over a thousand baptisms were recorded. Large crops of wheat and grain were raised and live stock of all kinds flourished. Soon after the turn of the century Father Payeras came to Purisima and did much to extend its influence. Under his direction a catechism and manual of confession was arranged in the Indian language and proved to be of great help in making converts. Within twenty years all the natives for many miles around had been baptized and brought within the fold. The death of Father Payeras in 1823, was a severe loss to the Mission.

The following year, in 1824, occurred the Indian uprising that spread from Santa Inez where the natives were of a rather turbulent disposition and resented the severe treatment they received from the soldiers. But neither there nor at the other Missions affected did they show any grievance against the Fathers. The insurrection was aimless and without direction. After overcoming the guard, the rebellious neophytes permitted the soldiers and their families to leave (Father Rodriguez choosing to remain) and then occupied themselves in preparing defenses from the attack they knew would follow, cutting loopholes in the walls of the Mission and mounting one or two

H. C. Tibbitts

THE RUINED CORRIDOR, LA PURISIMA

The pageant vanishes; and in its place
A band of friars, in procession, climb
The consecrated hill with solemn face,
And plant the emblem of their faith sublime.
Where now they kneel upon the roofless sod
Anon in minster walls they worship God.
Adown the summer silence I can hear
The silver chime of bells ring sweet and clear;
I see the vaulted nave, the surpliced priest,
The wine, the wafer, and the solemn feast,
The altar and the silvern candlesticks,
The carven Christ, the gilded crucifix,
The cups of beaten gold for sacred rites,
The smoking censer and the waxen lights,
The sculptured saints, the dusky neophytes.

* * * * *

And while, methinks, I hear their sweet refrains
On every ripple of the ambient air,
The grass is growing in their fallen fanes,
Their silver chimes no longer call to prayer.

From A Reverie, in
"The Wooing of the Rose," by
Lucius Harwood Foote

cannons. When after several weeks had elapsed a force was assembled from Monterey and the attack delivered, they responded quite courageously, but with their lack of skill in the use of the weapons, they were ineffective and soon overcome. The ring-leaders were rigorously punished, seven being shot within the month, four sentenced to ten years of labor at the Presidio, followed by perpetual exile, and others were condemned to eight years' labor at the Presidio. As several Spaniards lost their lives both in the first outbreak and during the final conflict, doubtless this severity was justified; but the judges found they had failed to satisfy any of the interested parties, as the Fathers objected, claiming that a general pardon had been promised before the Indians finally surrendered, and the Governor objected, feeling that his officers had been too lenient.

"La Purisima was in style, dimensions and decoration the most modest of the Mission chapels in California," writes Jesse S. Hildrup. "It prospered in amassing wealth and in making converts, and its location made it indispensable to the line of Missions, as they were projected and afterward established. Doubtless, its misfortunes from natural causes had much to do in subordinating its fortunes to those of other Missions, while in time it became, like the others, a victim of the act of confiscation. In 1844, Governor Pio Pico was ordered by the home government to restore the lands to the Indians, whose number was at that time reduced to about one hundred. But without faith or hope in the future, the Indians declined the benefit of this belated act of conscience, and the lands were sold and rented. The United States Commissioners, in 1856, restored the Mission buildings to the Church."

MISIÓN SANTA CRUZ · THE MISSION OF THE HOLY CROSS · VILLA BRANCIFORTE AND BOUCHARD THE PIRATE

MISION SANTA CRUZ. FROM AN OLD PAINTING. Courtesy of Harold A. Parker

"I FOUND in the site the most excellent fitness which had been reported to me. I found, beside, a stream of water very near, copious and important. On August 28, the day of Saint Augustine, I said Mass, and raised a cross on the spot where the establishment is to be. Many gentiles came, old and young of both sexes, and showed that they would gladly enlist under the Sacred Standard. Thanks be to God!" This is the cheering report written by Father Lasuen of the consecration of Misión Santa Cruz, which occurred in the year of 1791.

Two years previously the government in Mexico had changed and the new viceroy, Revilla Gigedo, from the beginning evinced a generous and Christian interest in the Indian Missions. Within two weeks of his accession of power he authorized the establishment of the two Missions of Santa Cruz and Soledad, provided the necessary funds and instructed that "suitable localities between San Diego and San Juan Capistrano, San Gabriel and San Buenaventura be discovered, in order to fill up those gaps with other intermediate Missions, and that you will communicate whatever else is useful and feasible."

In due time the missionaries arrived. The necessary implements came along but the church goods were missing, and in order not to postpone the founding of the Missions the other Missions were invited to contribute chalices, vestments and other altar utensils wherever they could be spared. A ready response was made from San Diego, San Gabriel and others,

and accordingly the Mission was founded and Fathers Isidro Salazar and Baldomero López were placed in charge.

The missionary efforts met a ready response from the Indians as was forecast by Father Lasuen's report, but the zenith of the Mission's influence was reached within a few years, all of the Indian population being by then within the fold and there remaining no further gentiles to convert. From then on the work showed a decline; the number of the neophytes being reduced by death, and many of those that remained being sadly influenced by the nearby town of Branciforte, that had been established with certain settlers recruited in Guadalajara, who proved "a scandal to the country by their immorality, detesting their exile and rendering no service."

The disputes between the Mission and Branciforte were most violent, the missionaries protesting against the settlement being on the Mission pasture grounds, and because of the disturbing nature of such near and ungodly neighbors. Matters reached a climax when in 1818, anticipating a descent upon the Mission by Bouchard the pirate, the rascals from Branciforte sacked the Mission on their own account and stole nearly every article that was portable, expecting to be able to place the responsibility upon Bouchard. Much to their chagrin, however, the winds prevented his landing at all, and they were left to face the full evidence of their villainy. The Mission was temporarily abandoned while the outrage was investigated.

The buildings of Santa Cruz were substantial in their construction, and little could the builders have anticipated, in their enthusiasm, that they should so utterly disappear from the face of the earth in a few short years. The foundation of the church was of stone up to a height of three feet; the front walls were of solid masonry and the balance were of adobe, the church being of the goodly size of one hundred and twenty by thirty feet, roofed with tiles. But in January, 1840, came the test. An earthquake taxed the strength of the work and the tower collapsed. Later in the fifties the walls fell, and gradually the treasure seekers demolished all that remained.

In 1835 the property was appraised at fifty thousand dollars, ten thousand of which were distributed among the Indians. To-day nothing but a tile covered shed and a few relics remain, and the Mission of the Holy Cross is but a memory.

MISIÓN NUESTRA SEÑORA DOLOROSISIMA DE LA SOLEDAD · THE FAITHFUL SERVICE UNTO DEATH OF FATHER SARRIA

A BIT OF THE ADOBE RUINS OF LA SOLEDAD —H. C. Tibbitts

NO such cheerful report as was suggested by the conditions at Santa Cruz could have been expected concerning the founding of Soledad, for though Father Lasuen had abundant confidence in the possibilities of the region when the advantages of a proper system of irrigation should have been added, still the faith of that little band assembled for the ceremonies must have been great in the face of the thousands of acres, bare and brown, that stretched away on every side in undisturbed silence.

Soledad was the second Mission the founding of which was authorized and urged by the new viceroy. Its location was selected as being midway between San Antonio de Padua and Santa Clara, and it was placed under the jurisdiction of Monterey as Santa Cruz was under that of San Francisco. The Indian name for the place was Chuttusgelis. The Spanish name, suggestive of the dreary and desolate expanse of country surrounding it, was given by Father Crespi years previous.

No time was lost after the founding of Santa Cruz in pushing forward to Soledad and, within a few weeks, on October 9, 1791, Father Lasuen dedicated the spot to the service of God by raising and blessing the cross and celebrating Holy Mass. Fathers Diego Garcia and Mariano Rubí were the first missionaries and courageously set to work to create a center of usefulness about which to gather the wretched and impoverished gentiles.

The progress was slow. In two years less than two hundred baptisms had been recorded and at the end of 1796 the neophytes numbered only two hundred and eighty-nine, little more than half the number then at Santa Cruz. But still the

H. C. Tibbitts

ADOBE RUINS OF LA SOLEDAD

The Mission bells betimes invite
To prayer and praise and prompt confession;
With awe the humble neophyte,
On bended knees, each morn and night
Tells o'er his beads in deep contrition.

No Cortez with his lances keen,
On conquest bent has hither drifted;
Only a sandaled monk is seen,
With patient grace and prudent mien
And sacred symbol high uplifted.

* * * * *

The years, with their remorseless hands,
Have ground to dust the white-walled Missions;
And, in the place of fruitful lands,
Have left us but the drifting sands,
The broken shrines, the old traditions.

From Padre Kino, in
"The Wooing of the Rose," by
Lucius Harwood Foote

progress was continuous and, in 1811, Soledad was the more populous with six hundred neophytes entered.

The Mission was situated on the west side of the Salinas River, near the head of the great level valley, known as the Salinas Plains, and about thirty miles in a direct line southeast of Monterey. An adobe building was erected and finished in 1797, but a new church was begun in 1808. "It is claimed by the Soberanes family in Soledad that the present ruins of the church are of the building erected about 1850 by their grandfather," says James. "He was baptized, confirmed and married in the old church, and when, after secularization, the Mission property was offered for sale, he purchased it. As the church—in the years of pitiful struggle for possession of its temporalities—had been allowed to go to ruin, this true son of the church erected the building, the ruins of which now bring sadness to the hearts of all who care."

The Fathers found the soil of Soledad none of the best, and the pasturage only fairly good, although well-nigh limitless in extent, but with faithful, persistent work they gradually increased their material possessions and they, with their converts, lived a quiet, peaceful life for about forty years, with an abundance of food and comfortable shelter. In 1814, Governor Arrillaga was taken ill and went to Soledad to be with his old friend, Father Ibañez, and died there and was buried under the center of the church. The church also was the place of refuge from the Missions on the Coast during the alarm caused by the appearance of Bouchard in 1818.

But the condition was sadly changed after the decree of secularization, and the Mission fell into the most abject poverty. Father Sarriá refused to desert the few remaining Indians who still clung to their old Mission for support, and continued to minister to the fast-thinning flock. Enfeebled by age and destitute of means, the faithful pastor, one Sunday morning, while saying Mass in the little church, fell before the altar and expired. By many it was believed that this worthy missionary was exhausted from lack of proper food, and in reality died of starvation.

LA MISIÓN DEL GLORIOSISIMO PATRIARCA SENOR SAN JOSE DE GUADALUPE FOUNDED IN A BOWER OF BLOSSOMS

MONASTERY CORRIDOR, SAN JOSE DE GUADALUPE —S. L. Willard

THE consecration of San José was celebrated in a booth profusely adorned with the many beautiful wild flowers that at that season of the year bloom in the favored valley of Santa Clara. It occurred on Sunday, June 11, 1797, the Feast of the Holy Trinity. In the presence of a number of Indians, who had been attracted by the event, Father Lasuen, who had come for the purpose from Santa Clara, raised and blessed the cross and celebrated Holy Mass, and thus dedicated the Mission in honor of the foster-father of Jesus, San José. Fathers Isidoro Barcenilla and Augustin Merino were placed in charge.

Father Lasuen pronounced its location excellent for a Mission. Placed on slightly elevated ground, with the steep mountains but a few miles to the East, it has an inspiriting outlook over a great stretch of fertile and well-watered lands, northwestward down the broad sweep of San Francisco bay, with the redwood covered heights of San Mateo on the left and the Contra Costa hills on the right.

The first building was of wood with a thatched roof of grass. In 1809, the new church was completed, and on April 23, Presidente Tapis consecrated it, and the following day preached a sermon before a large congregation gathered from Santa Clara and the pueblo of San José. Two years before, Langsdorff visited the Mission and reported that "although it is only eight years since the Mission buildings were begun, they are already of very considerable extent; the quantity of corn in the granaries far exceeding my expectations. The kitchen garden is well laid out, and kept in very good order; the soil is

everywhere rich and fertile, and yields ample returns. The fruit trees are still very young, but their produce is as good as could be expected. A small rivulet runs through the gardens, which preserves a constant moisture. Some vineyards have been planted and yield excellent wine, sweet and resembling Malaga." Such was the material setting.

The missionaries were successful in making converts. Thirty-three were enrolled before the end of the year, and two hundred and eighty-six by eighteen hundred. Father Duran served the Mission for the long period of twenty-seven years, and during his administration, in 1824, the neophytes numbered nearly two thousand.

The location of the Mission, being nearest to the valley of the Sacramento and San Joaquin, occasioned not a few exciting events for the Fathers. From the first the Indians in the nearby mountains opposed the establishment and, finally, in January, 1805, a party consisting of Father Cueva and an escort including a few neophytes were ambushed, and several of them slain. A punitive expedition was sent from San Francisco and succeeded in bringing the hostile gentiles to a state of penitence and submission.

On several occasions there were other expeditions against hostile natives, but the most serious was directed against the renegade neophyte, Estanislas, who had run away from San José, and with a large following raided the neighboring *rancherias*. He successfully resisted the first expedition and it required a determined campaign by Vallejo, now commander-in-chief, to succeed in overcoming him. The outlaw Indians made a brave fight, and so persistent were they that most of them were slain during the hostilities.

Nothing now remains of the original Mission except a portion of the monastery. The corridor is without arches and is plain and unpretentious. Two of the old bells are hung in the new parish church that is built on the site; the old baptismal font is still in use, and the old olive trees each year bear an abundant harvest. These trees, planted by the missionaries, form a beautiful avenue at the upper end of which the Dominican sisters conduct a worthy orphanage.

MISIÓN SAN JUAN, BAUTISTA · THE MUSIC OF THE MISSION BELLS · THE WARLIKE DAYS OF REVOLT AND CONQUEST

THE ARCHES OF SAN JUAN, BAUTISTA —S. L. Willard

THE Mission bells of San Juan, Bautista and their sweet toned chimes are a pleasant memory in a rather warlike history. They were nine in number, cast in Peru by some old master who succeeded in contriving a chime of delightful harmony. Their gentle music must have been a great comfort and have afforded much pleasure to the lonely Fathers. "They once rang in the offices of the church, they ordered the duties of the day, they called to Matins and Vespers, they ushered in each hour of praise and prayer, and governed the whole religious colony that gathered about the ancient Missions," writes Charles Howard Shinn, in "Mission Bells." "They were, in fact, the embodied voices of Holy Mother Church, speaking to her pious children. The laborer in the fields, the herdsman in the mountains knew the sweet sound of the bells as they rang together on the day of the Mission's patron Saint, or at Easter, or Christmas." The bells have been scattered, some to other Missions, and several have been recast — but the secret of their music lost — and only the fame of their silver tones now lingers about the ruins.

The Indians of Bautista were, in truth, from the first won over to the church by the strains of music, for it is said that the good missionary Father came provided with a little hand organ loaded on the back of a mule, and when he arrived at the selected site he placed it on a prominence overlooking the valley and at once proceeded to turn the crank. The Indians were at first overcome with fear when they heard the sounds

S. L. Willard

THE MONASTERY OF SAN JUAN, BAUTISTA

The wall of the Mission church, with its buttresses, is a vision of beauty, for it is cushioned with moss that is like velvet to the eye and satin to the touch. There ferns of infinite variety climb to the weather-stained tiling of the eaves and tremble with delight for love of the rain and the sunshine and the winds on which they feed. This is the haunt of revery, and divinest melancholy's Elysian field. Here the dead past arises from the dead and lives again in dreams.

From "Old Mission Idylls" by Charles Warren Stoddard

coming from the strange instrument and fell on their faces upon the ground. Gradually as the music continued their doubts were dispelled and they gathered around the Father and listened with much delight. Thereupon, he spoke to them in their native language and gave them sweets, saying that he had come to live among them and thus secured a most cordial welcome.

The organ continued in service for many years and its four tunes were often heard. One in particular, the name of which was not known, was much enjoyed by the neophytes and was most frequently called for. Recently, labeled on the back of a hidden door, it was found to be "The Siren's Waltz." The instrument was made by Benjamin Dobson in London in 1735, and is now one of the most interesting of the relics in the collection at the Mission.

Another musical object is an old wooden wheel with four hollow spokes, between each two of which is a wooden clapper that raps upon them as the wheel rotates. Upon such days as the bells were not rung, this wheel was used to call the people to worship, and as it could be heard for a great distance, it was as effective although doubtless not as agreeable as the chimes.

Father Tápis, who afterwards became Presidente, officiated at San Juan, Bautista in 1815. He composed a great deal of music for the Missions and in the collection at Bautista are three large volumes of his work, done on parchment, in large clear characters, and the notes for the different voices done in different colors so that the part could more readily be followed. For instance, the top note was yellow, the one beneath was red, the next was white and the fourth was black.

The founding of San Juan, Bautista occurred within a few weeks after that of San José and was quickly followed by the establishment of San Miguel and San Fernando, and a few months later by that of San Luis Rey. This great activity in the extension of the Mission chain was in response to the desire expressed by the Viceroy, that the gaps should be filled in as rapidly as the means and missionaries could be provided and was further facilitated by the cordial relation that existed between the Fathers and Governor Borica, who, unlike his predecessors, did everything possible to advance the interests of the Missions and encourage the Fathers in their work. The

several sites were selected only after very careful explorations had been made, and the reports of the four expeditions that had been sent out for the purpose, had been carefully considered. All details having been approved by the Viceroy and, word having been received that ten friars had volunteered, the Governor gave the final instructions and Father-Presidente Lasuen, then seventy years of age, eagerly started upon the undertaking that resulted in the remarkable accomplishment of the founding of five Missions within one year, in a territory extending almost six hundred miles and traversed only by the most rugged trails.

After the founding of San José, as has been previously related, Father Lasuen immediately proceeded to San Juan, Bautista, at the place called by the Indians, Popeloutechom, and consecrated the Mission June 24, 1787, leaving Father José de Martiarena and Father Pedro Adriano Martínez as the first missionaries in charge.

The construction of the chapel and other buildings of the Mission was promptly started and, after fifteen years of busy industry, they were completed and dedicated by Father-Presidente Estévan Tápis, June 25, 1812. When completed the establishment formed a court two hundred feet square, with buildings on three sides and a high wall protecting the fourth. The materials used were adobe and brick, and the flooring of the monastery was of brick tiles. The original tiles, over a hundred years old, as in many of the other Missions, still remain, and give evidence that the Fathers and their Indian workmen had thoroughly mastered the craft of making burnt brick as well as adobe. The latter, composed of mud mixed with straw and moulded by hand, was dried in the sun. The size was usually thirty by sixteen by four inches and weighed fully fifty pounds. The former was made much smaller, about twelve by eight by two inches, and after the baking in a subterranean kiln were exceedingly hard.

The most attractive feature remaining to-day is the old arched monastery corridor extending the entire side, about two hundred and seventy feet. The full charm of the effect, unfortunately, is impaired by the glimpse of the modern steeple that it was necessary to erect to replace the handsome original tower and dome after they fell. The church, which was

restored in 1884, is simple but not unattractive. The walls were supported by four buttresses on either side, those on the north still remaining. The main entrance is through a large central arch in the *fachada*, there being two smaller arches, one on either side.

The interior is lighted by eight small windows, glazed with panes about five inches square, placed almost at the top of the walls above the cornice. Each of the side walls, underneath, are divided into seven arches, doubtless indicating that the builders expected to enlarge the church at a later time by constructing side aisles.

The history of Bautista is marked by numerous warlike episodes. At first the Gentile Indians showed considerable antagonism and there were a number of encounters between them and the Mission guard. Later, in 1836, the headquarters for the revolt headed by Castro and Alvarado against Governor Gutierrez were there, and it became the center of the excitement that resulted in the exile of Gutierrez and the ultimate election of Alvarado in his place. Then in 1846, Castro organized his forces in Bautista to repel the invasion of Fremont, who fortified himself on the heights of Gavilan, near by, and prepared to defend himself to the last. And it was Fremont who raised the stars and stripes over the Mission after Sloat made his landing at Monterey. Finally Fremont drilled his ten companies of volunteer troops in Bautista and started from there on his march to the South to suppress the revolt of Flores.

When the secularization of the Mission occurred, somewhat over eight thousand dollars were distributed among the Indians and it is said that there, as at San Antonio, they made fairly good use of their freedom.

"Now the town is utterly deserted," writes James. "The railroad left San Juan on one side. Nothing to-day suggests the activity and excitement of the Mission and revolutionary days. Grass grows in the streets and sleepiness and laziness reign supreme."

SAN MIGUEL, ARCÁNGEL · ITS INTERIOR UNRESTORED, SHOWING THE ORIGINAL CONSTRUCTION AND DECORATION

CORRIDOR ARCHES, SAN MIGUEL, ARCANGEL —H. C. Tibbitts

THE explorations in search of a desirable site for a Mission to be between San Antonio and San Luis Obispo had covered the ground thoroughly for three leagues on either side of the route as far as San Luis Obispo and from Rio Nacimiento to the Arroya de Santa Ysabel up to its scource, and resulted in the selection of a location at Las Pozas, a beautiful spot on the Salinas River called by the Indians, Vahia, where there was plenty of water for irrigation. "To this day the Springs of Santa Ysabel are a joy and a delight to all who know them, and the remains of the old irrigating canals and dams dug and built by the Fathers are still to be seen." The natives were numerous and friendly and expressed a desire to have the missionaries among them.

"Here, on July 25, 1797, with the assistance of Father Buenaventura Sitjar, and of the troops destined to guard the new establishment, in the presence of a great multitude of Gentiles of both sexes and of all ages, whose pleasure and rejoicing exceeded even our expectation, thanks be to God, I blessed the water and the place, and a great cross which we venerated and raised. Immediately I intoned the Litany of the Saints and after it sang the Mass, during which I preached, and we concluded the ceremonies by solemnly singing the *Te Deum*. May it all be for the greater honor and glory of God, our Lord. Amen." Thus joyfully did Father Lasuen write of the auspicious event.

In the afternoon of that same day pagan parents presented fifteen children for baptism. The happy Father-Presidente granted their request, after he had received the assurance that the elders would have themselves instructed and baptized. He

H. C. Tibbitts

MISIÓN SAN MIGUEL, ARCÁNGEL

* * "I breathe the air
Blest by Franciscan praise and prayer,
Made holier still by silver swell
From many a dulcet Mission bell;
I have my northern snow-capped peaks,
From whose grand heights fair Nature speaks
To ocean, valley, plain, and calls
Afar to wondrous waterfalls;
I have my skies of sunset gold,
Dream-fields where poppy leaves unfold,
And hammock-swung 'twixt pine and palm
Life runneth as a song-set psalm;
Time drifting goes—each year anew
Still finds me constant, loyal, true,
And more and more content to be
A dreamer by the Western Sea."

From "Beside the Western Sea"
by Clarence Urmy

then continued on his tour of establishment and left Father Buenaventura Sitjar and Father Antonio de la Concepcion in charge of the Mission.

Temporary buildings of wood with mud roofs were soon erected, to be replaced in later years with those that are to be seen to-day. The Fathers at San Miguel had the usual experiences of the other Missions, making converts and having minor troubles with those who were reluctant to enter the fold. On one occasion Guchapa, the chief of the Cholan *rancheria*, repulsed their overtures saying that he was not afraid of their soldiers for they died as did other men, whereupon steps were taken to convince him of his error and he was finally conciliated and induced to send some of his young men to become Christians.

Soon after the commencement of the missionary work Father Concepcion developed a most unhappy disorder of the brain, indulging in wild freaks and frightening the natives so as to interfere with their conversion. It was necessary to return him to Mexico, from where he made accusations against the Fathers of cruelty and mismanagement and caused much trouble and an investigation by the Viceroy. In 1801, two of the Fathers were taken violently ill and Father Pujol who came from Monterey to attend them, was stricken with a similar affliction and failed to recover as did the first victims. It was feared that they had been poisoned by the Indians but it has never been decided if such was really the case. Again, in 1806, catastrophe overtook the Mission, a fire destroying all the tools and large quantities of supplies. In this instance the other Missions were able to be of assistance by generously sending contributions to replenish the stores.

The Fathers were always active in exploring for new fields for their missionary work and, on one occasion Father Juan Cabot headed an expedition from San Miguel into the valley of the Tulares, an unusual journey from which he returned in safety, reporting the great desirability of establishing a Mission somewhere in the region.

The Mission prospered in every way. In 1814 there were over a thousand neophytes enrolled and that they were contented with their lot was shown by the fact that when they were consulted concerning the scheme of secularization they

replied that they preferred the continuance of the Mission system. This was not granted them however, and in 1836 the Mission, valued at eighty-two thousand dollars, was confiscated and the property disappeared. In later years the buildings were restored to the church and service is still continued.

San Miguel to-day, is an interesting example of the original Mission construction and decoration. The interior remains unrestored, retaining its original decorations executed by the Indians under the instructions of the Fathers, an excellent detailed account of which may be found in the chapter on "Interior Decoration" in "The Old Missions of California," by George Wharton James. Of these he writes that "Although crude and inharmonious they are exceedingly interesting, as they are so evidently a work of love and devotion. The desire to beautify the sacred house is there manifest, although the power adequately to accomplish the purpose was wanting. To the Mission Fathers the completed church was dear, beautiful and sacred, because beautified to the best of their ability, and raised with the ardor of their whole souls to the Glory of God."

The ceiling rests on large rafters supported by corbels, both hewn out of solid trees brought by the Indians from the mountains forty miles away. The corbels, rafters and ceiling are colored, light green, pink, blue and white being used. The walls below are designed to represent fluted pillars, colored blue, and the spaces between are decorated with conventionalized leaves and carved designs. Above is a frieze to represent a gallery with railings and pillars, done in red-brown. The reredos occupies the entire western end of the church from floor to ceiling. In the center is the wooden statue of San Miguel and above is a large all-seeing eye radiating beams of light. The original decorated and colored pulpit is still in place, and also the old confessional built into the solid adobe wall. The floor is of burnt brick, laid in alternating rows of oblongs and squares.

Extending from the side of the church is the low row of monastery buildings with the arched corridor, typical of so many of the Missions but with the peculiarity that the openings are of different sizes. The two center arches are eliptical and larger and are balanced with four smaller, semi-circular

arches and then a still smaller one on either side. The buildings formed a quadrangle two hundred and thirty feet square and traces still remain in it of a corridor corresponding to the one in front.

Both church and monastery have recently been replastered and repaired, but are still impressive and beautiful. Both in the exterior and interior, San Miguel is an excellent example of the faithful and sincere work of the missionary builders. Of what they accomplished, C. A. Higgins, in "To California and Back," writes thus graphically: "With the difficulties to be overcome, it would not have been surprising had the resulting structures been uncouth and clumsy in effect; but, on the contrary, they form to-day, ruined as they are, some of the most noteworthy examples of architecture in America. It is the spirit of absolute sincerity, of immediate contact with nature, of loving interest in the work, which characterises them. They are literally hewn out of the surrounding land by the pious zeal of their makers. There is a softness and harmony about the lines which shows the work of hands instead of machines, and the dull red tiles and soft terra-cotta and buff walls of stone are beautifully harmonious in colour. Even the white-washed walls of plaster are effective, with the long, cool shadows of the arches upon them, showing between the green of the garden or orchard.

"The power of the Missions is gone, the people to whom they ministered are largely dead and scattered, and the buildings are rapidly crumbling into dust, but about them still clings an atmosphere of romance and poetry, a melancholy peace which is sad, yet beautiful and fascinating. They hold the poet and painter in their spell."

SAN FERNANDO, REY DE ESPAGÑA · THE BEAUTIFUL OLD PALMS · MISSION LIFE AND ROUTINE · ITS AIMS

RUINED CHAPEL, SAN FERNANDO —H. C. Tibbitts

THE old Mission palms of San Fernando are the most conspicuous feature that greets the visitor to-day. Over one hundred years old "these superb palms, so long unattended, lift their tall columns to the sky as if so puny a thing as man or man's care were of no significance to them." They are the inspiration of the artist and many has been the sketch and photograph in which these two grand trees, isolated and alone in the broad level of San Fernando Valley, rise up in the foreground, the long, low line of the monastery corridor beyond, accenting their stately height, and the lovely hills rising into the Sierra Madre mountains in the distance, giving mass and background. These though, are not the only growing things remaining from the vanished era, for a portion of the old cactus hedge still lives to interest the visitor, and some fine old olive trees still flourish in the orchard and give testimony to the husbandry of the industrious Fathers.

But beautiful and picturesque as is the general view, it still is a sad experience to ramble over what remains of the past magnificence for "San Fernando has become but the shadow of its former glory." The monastery buildings, recently restored to an extent just sufficient to keep it from further collapse, and cracked and decrepit, as a tour through its dark and cavernous interior proves it to be, still is an evidence of the wonderful architecture of these missionary theologians. But the church is a mere mass of unadorned adobe walls, with roof and gaunt projecting beams in imminent danger of fresh catastrophe. "Of the minor buildings—the sheds and workshops and quarters—one crumbling line remains; the rest has sunk into vague mounds of adobe." Directly in front of

Harold A. Taylor

THE PALMS OF SAN FERNANDO, REY DE ESPAGÑA

The old Missions of Southern California add immensely to the picturesqueness of the land. They are often the first ruins that an American has ever seen. The adobe softens to a beautiful gray with time, and lichens paint its tracery over an admirable background. The green mold and rust on the bells, and the arches of the cloisters are all beautiful to eyes that have seen only the stereotyped architecture of our land.

Elizabeth Bacon Custer, in
"The Land of Sunshine"

the monastery still plays the fine old Mission fountain and its substantial brick reservoir is still kept filled with clear fresh water.

"The Mission of San Fernando probably never had as great claims to notice, on the score of beauty, as had some others of these interesting monuments; but the heavy low building, with its long line of arches, red-tiled roof and elementary campanile, is pleasing for its simplicity, and seems appropriate to the humility of the order of St. Francis," writes J. Smeaton Chase, in "California Coast Trails." "The church itself is in ruins, and shows plain evidence of the unhallowed industry of treasure-seekers with crowbars. An old Mexican now guards the place, unlocking for a small payment, wormy doors with fiddle-like keys, and leading the visitor by precarious stairways to mouldy lofts and cellars, peopled with shades of priests and neophyte, *comandante* and *soldado de cuero*."

It stands a short distance from the little town of San Fernando, on a spot known as Reyes Rancho, and called by the Indians, Achois Comihavit, and within its lands was the famous Camulos Rancho, the home of Helen Hunt Jackson's "Ramona." To the south, about twenty miles away through the Glendale Valley, lies Los Angeles, and a trolley line now leads direct from that city to the Mission corridor. But the way of the Fathers, along El Camino Real, lay to the eastward through La Cañada Pass to San Gabriel, and to-day, to beautiful Pasadena and its avenues of pepper trees. The location was selected from the report of one of the exploring parties before referred to, which started from San Buenaventura in August, 1795, and scoured the country thoroughly between that Mission and San Gabriel. Many pagan Indians were found working for white settlers, and it was feared that it would be difficult to win them to Christianity.

When everything was in readiness, Father Lasuen accompanied by Father Francisco Dumetz, who with Father Francisco Javier Uria was left in charge of the new Mission after its founding, started from Santa Barbara and held the solemn ceremonies of dedication on September 8, 1797. In the afternoon five little Indian boys and five little Indian girls were baptized in the same *enramada* in which earlier in the day had been celebrated the Holy Mass. This was followed in October

by the conversion of thirteen adults, and before the end of the year fifty-five neophytes were enrolled.

Within three years over three hundred contented converts were organized in the work of Misión San Fernando, laboring in the production of its ample crops and sharing in its comforts and religious life. The routine at all the Missions was very similar, and it may be of interest to quote here as illustrative of the life at San Fernando, as well as that at the other Missions, the story related in 1876 by one of eight foundling children who were brought to San Diego in 1800, as arranged by Laure Bride Powers in her excellent sketch of the California Missions. "At daylight all animal life was astir. Everyone save the sick and infirm proceeded to Mass, after which breakfast was served. This consisted unvaryingly of *atole,* or ground barley. Thence all repaired at sunrise to their daily tasks. Between eleven and twelve the midday meal was partaken of, consisting of the ever-present *atole* in its different forms, with mutton as a side relish. Occasionally the Spanish *frijoles* were observed on the table at this meal. To the sick or aged milk was freely given. During the heated hours of the summer afternoons a *burro* laden with baskets would pass around the fields regaling the toilers with draughts of vinegar and sweetened water. This was considered a rare luxury. At six o'clock the evening meal was served. *Pinole,* the favorite preparation from *atole,* formed the *piece de resistance.* To this the neophytes were at liberty to add nuts and wild berries, which they gathered in large quantities and stored away. The commissary department was conducted in a modified communistic style. Each morning at daybreak the *mavera,* or over-keeper of the granary, distributed to each individual or family sufficient food for the day. The unmarried males carried their share to the *pozolera,* where it was prepared and partaken of at a common table. The benedicts carried their rations to their respective *rancherias* where they shared their *atole* with their families. At five o'clock the labors of the day were ended, and man and beast plodded their way homeward and to rest. At sundown the "Angelus" called the faithful to prayers, the neophytes, workmen and priests repaired to the chapel where the "Litany" was sung and the evening blessing imparted. The day was done."

The principal occupation of the Mission Indians was agriculture, and with the primitive implements that were available they certainly were practised in industry if not in modern efficiency. The plough, which is still used in Mexico, was composed of two pieces of timber. One of these was formed of a crooked branch of such shape that it constituted the sole, to which was fitted a sharp piece of iron, and the handle. The other piece was a beam of undressed timber long enough to reach to the yoke, which was fastened to the horns of two oxen by means of rawhide thongs. With such a tool the soil could not be turned over deep and it was necessary to cross and recross the fields several times. A harrow was unknown and where wheat or barley was sown, a bushy branch was used to cover the seed or a log of wood was drawn over the field. Corn was planted by hand in the rut made by the plow and the soil pushed over by means of the foot. The carts were quite as rudely made as the plows, the frame being of a most clumsy construction and the wheels frequently made of but one block of wood and never with spokes. No particle of iron, not even a nail was used, the axle being of wood and the linch pin as well. After the harvesting, which was done by most laborious methods, the grain was thrashed by being spread on an enclosed patch of hard ground into which several cattle were driven and kept moving. The wheat and corn were ground to flour by the Indian women by crushing with the pestle in a mortar or basket, though later horizontal water wheels of most elementary construction were used.

As the needs of the community demanded, and the ability of the neophytes made possible, many of them were put to work at various trades—making bricks, tiles and pottery, laying brick, doing carpenter and mason work, making shoes, saddles, hats, clothes, candles, soap, tanning hides, combing and spinning wool, melting tallow, shearing sheep, blacksmithing and weaving cloth and blankets. The women and girls would spin, sew, grind corn, and attend to household duties, and even the children were employed to chase away birds from the orchards and vineyards or doing chores of which they were capable.

The live stock of each Mission was an extensive part of the activities, and as there were large herds of cattle, sheep

and horses, a good number of men and boys were engaged in their care. They soon became most efficient as horse-trainers and surpassed their teachers in the use of riatas which they braided from rawhide. They were daring riders, and fearless hunters, roping the mountain lion and even bringing in the dangerous grizzly bears for their bear and bull fights, with no other weapon than the riatas. As sheep and cattle herders they had an instinctive ability; and became skilled sheep-shearers, which vocation they still follow to-day, their services being largely sought for at good wages. The time of the *rodeo*, when the cattle were rounded up for examination and counting, was set apart as a period of feasting and pleasure and of visiting from one Mission to another.

There were other times of relaxation. Neophytes were frequently granted a vacation of a fortnight, in which they could visit their pagan relatives in the *rancherias* or if they wished, visit any of the other Missions from San Diego to San Francisco, where they would be sure to be treated hospitably. This was far more than they could do before the missionaries came, as then they could not with safety venture even a short distance away from their respective *rancherias*. But, even while at their duties "their labor was light and they had much leisure time to waste in their beloved inaction or in the rude pastimes of their aboriginal state." In the service of the Mission they were always sure of ample and good food, which was a religious argument of great value to the missionaries, they were comfortably clothed and housed and led a quite contented and happy state of existence.

Naturally they were under restraint, for by no other way could they be so quickly raised from their bestial state and made a harmonious part of a community's life. During their first period of instruction they were at any time at liberty to retire, but after accepting baptism, the obligations of which they understood, they were considered as enlisted and were compelled permanently to relinquish their previous wild and immoral life and remain true to the Christian consecration they had assumed. It is useless to debate whether or not they eventually would have been raised to a standard of integrity and personal independence of character. The Mission system was not permitted to live long enough to demonstrate the out-

Harold A. Taylor

THE MONASTERY CORRIDOR OF SAN FERNANDO, REY DE ESPAGÑA

DUST FROM EL CAMINO REAL

"Dust to dust"—but let it be
Something that was dear to me,
Dust the Padres' feet have pressed
Following their high behest,
Where they reared the sainted shrine,
Planted olive grove and vine;
Dust within whose lifted cloud
Fantasies and visions crowd—
Dreams Castilian, dreams of gold,
Tales of Argonauts, untold
Save at night by starlit breeze
To the groves of redwood trees!

From "Coronach" by
Clarence Urmy

come. But there is no doubt but that no progress would have been made if the Fathers had permitted the converts to remain in their old haunts and continue to live in the degraded state in which they were found.

After being baptized, therefore, the Indians took up their abode with the Fathers and became a part of the Mission life as has been briefly sketched. At first they were permitted to raise their own cabins, usually consisting merely of poles covered with grass or tules, which they would burn up and replace whenever they became decayed or too uncomfortable with fleas. Later the Fathers won them over to better things and each family dwelt in a small adobe building, the walls of which were whitewashed and cleanly.

Owing to the very immoral state of the Indians, the girls and unmarried women were housed in a separate building at night, the doors being locked and the key given to the missionaries, and they were thus protected from license until they were married, which was very simply arranged. The young man would inform the Father of his desire and selection and he would then be introduced to the girl, who was free to accept or reject him. If she was willing, the espousal took place in regular form, was recorded before witnesses, and the marriage was invariably blessed by the church. After the ceremony the couple would occupy one of the adobe dwellings that was assigned to them by the Fathers. This was a most desirable and striking contrast to the very loose marriage customs of the pagans, which observed no more ceremony than mere convenience and agreement between two persons, and which lasted only as long as they choose to live together.

The Mission system can be better understood when it is clearly recognized that the aim of the Fathers was not material advancement, either for themselves or their charges, but the spiritual welfare and conversion of the heathen, to whom they carried the message of the Church.

This brief outline of the Mission life and purpose has been compiled from the chapters on the Mission system in Father Engelhardt's able work on the Missions of California.

MISIÓN SAN LUIS, REY DE FRANCIA · THE PASSING OF FATHER LASUEN · ASISTENCIA DE SAN ANTONIO DE PALA

IN THE CEMETERY OF SAN LUIS REY —Hermann O. Albrecht

"AT last we turned inland, and after a jaunt of an hour and a half we found before us, on a piece of rising ground, the superb buildings of Mission San Luis Rey, whose glittering whiteness was flashed back to us by the first rays of the day. At that distance, and in the still uncertain light of dawn, this edifice, of a very beautiful model, supported upon its numerous pillars, had the aspect of a palace. The architectural faults cannot be grasped at this distance, and the eye is attracted only to the elegant mass of this beautiful structure. * * Instinctively I stopped my horse to gaze alone, for a few minutes, on the beauty of this sight."

The stately magnificence of San Luis Rey, more typically Moorish than any other Mission, is impressive to-day even in its ruins, and in the time of its greatest wealth and power it might easily startle and arrest the attention of the traveler. Duhaut-Cilly, whose description of his first surprised view has just been quoted, visited the Mission in 1827, and left the following excellent description of the establishment: "The buildings were drawn on a large and ample plan, wholly the idea of Father Peyri; he directed the execution of it, in which he was assisted by a very skillful man, who had contributed also to the building of those at Santa Barbara; so although these are much more sumptuous, at that place may be recognized the same hand. They form a large square of five hundred feet on each side. The main *fachada* is a long peristyle borne on thirty-two square pillars supporting round arches. The edifice is composed, indeed, of only a ground floor, but its elevation, of fine proportions gives it as much grace as noble-

ness. It is covered with a tiled roof, flattened, around which reaches, as much without as within the square, a terrace with an elegant balustrade, which stimulates still more the height. Within is seen a large court, neat and leveled, around which pillars and arches similar to those of the peristyle support a long cloister, by which one communicates with all the dependencies of the Mission. Two immense gardens, well planted, provide abundant stores of vegetables and fruits of all kinds. The large and easy flight of steps, by means of which one descends into that one to the southeast, recalled to my mind those of the orange gardens of Versailles, not because the material was as valuable and the architecture as fine, but because there was a certain resemblance in the arrangement, number and dimensions of the steps."

The location is in a beautiful little valley about four miles inland, surrounded by hills but upon a slight eminence, whereby it commands a view of the surrounding country, and at the same time, lends a charm to the scenery by its own grandeur. But isolated as it is, the beauties of probably the most elaborate adobe structure ever erected are seen but by few. John T. Doyle visited it at a late period and writes concerning it: "In the middle of the valley, on a slight elevation, rose the towers of the old church, the red-tiled roof of which, and of the adjoining buildings of the ancient Mission, shone bright and ruddy in the glare of an almost tropical sun. * * It stands there to-day, magnificent even in its ruins, a monument to the piety, devotion, industry and disinterestness of the venerable monks who wear the habit and cord of St. Francis, and who were the first colonists of Alta California." Mr. Doyle is authority for the statement that it was estimated by the United States Government that two million dollars would be required to repair and restore the Mission to its former condition, the inquiry being made after our troops ceased to use it as a military post, as was done during the Mexican war and for some time after its close.

San Luis Rey was constructed of adobe, faced with burnt brick. The *fachada* is beautifully proportioned, graced with a handsome doorway and relieved by three niches for statues. It has other typical Mission features, such as a curved and stepped pediment and a massive but graceful bell tower of

two stories, with chamfered corners and lantern crown. The Mortuary Chapel is said by James to be possibly one of the finest features in all the Mission chain, "beautiful even now in its sad desolation." Octagonal in form, it was crowned with a domed roof of heavy cement. At each point of the octagon is an engaged column, above which is a three-membered cornice supporting arches that reach from one column to another. The altar is in a recess, with domed ceiling of brick and a small lantern, and with interesting decorations in classic design on the rear wall.

The quadrangle, "once a garden bright with flowers and the lustrous leaves of the orange and lemon tree," has gone to waste, but there still flourishes a mighty pepper tree, said to be the parent of all that grow in California, brought from South America by a sea-captain for the Fathers benefit. It is said that in this plaza, after the secularization of the Mission, there were numerous bull fights, the crowds of spectators gathering on the roofs of the corridors, from where they had an excellent view and could enjoy the excitement in perfect safety.

The location of San Luis Rey was selected by Father Lasuen himself, as he failed to approve of the site suggested by the exploring party that had been sent out for the purpose of placing a Mission at a desirable point between San Diego and San Juan Capistrano and, doubtless unwisely, had decided upon a spot ten leagues away from El Camino Real. That finally approved by Father Lasuen, after the venerable enthusiast had personally headed a second exploring party, was in the locality which the first discoverers, in 1769, had called Cañada de San Juan Capistrano, and to distinguish it from the Mission of that name, it was now designated San Juan Capistrano el Viejo, or Old Capistrano.

Here on June 13, 1798, the party assembled for the solemn ceremonies of establishing the new Mission. Father Lasuen, who was now to lead for the last time on such an occasion, officiated. Father Antonio Peyri, who there began a memorable service in the conduct of the Mission, that was to extend over a period of thirty years, until the order of secularization should end his usefulness, assisted, as also did Father Juan Norberto de Santiago. There were guards from San Diego,

Hermann O. Albrecht THE TOWER OF SAN LUIS, REY DE FRANCIA

runs round it, are the rooms of the monks, major-domos, and travellers, as well as the workshops, schoolrooms, and storehouses. Hospitals for men and women are situated in the quietest parts of the Mission, where also are placed the schoolrooms. The young Indian girls occupy apartments called the monastery (el moujerio) and they themselves are styled nuns (las moujas).

"Placed under the care of trustworthy Indian women, they are there taught to spin wool, flax, and cotton, and do not leave their *secludios* until they are old enough to be married. The Indian children attend the same school as the children of the white colonists. A certain number of them, chosen from those who exhibit most intelligence, are taught music—plainchant, violin, flute, horn, violoncello, and other instruments. Those who distinguish themselves in the carpenter's shop, at the forge, or in the field, are termed *alcaldes*, or chiefs, and given charge of a band of workmen. The management of each Mission is composed of two monks; the elder looks after internal administration and religious instruction; the younger has direction of agricultural work. For the sake of order and morals, whites are employed only where strictly necessary, for the Fathers know their influence to be altogether harmful, and that they lead the Indians to gambling and drunkenness, to which vices they are already too prone. To encourage the natives in their tasks, the Fathers themselves often lend a hand, and everywhere furnish an example of industry. Necessity has made them industrious. One is struck with astonishment on observing that, with such meager resources, often without European workmen or any skilled help, but with the assistance only of savages, always unintelligent and often hostile, they have yet succeeded in executing such works of architecture and engineering as mills, machinery, bridges, roads, and canals for irrigation. For the erection of nearly all the Mission buildings it was necessary to bring to the sites chosen, beams cut on mountains eight or ten leagues away, and to teach the Indians to burn lime, cut stone, and make bricks.

"Around the Mission, are the huts of the neophytes, and the dwellings of some white colonists. Besides the central establishment, there exists, for a space of thirty or forty leagues, accessory farms to the number of fifteen or twenty, and branch

chapels (chapelles succursales). Opposite the Mission is a guard-house for an escort, composed of four cavalry soldiers and a sergeant. These act as messengers, carrying orders from one Mission to another, and in the earlier days of conquest repelled the savages who would sometimes attack the settlement."

Father Peyri excelled all the other missionaries in his record of achievement. "He was zealous, sensible, and energetic. He knew what he wanted and how to secure it and the Indians worked for him willingly. * * When he saw that the republic was inevitable he became its enthusiastic friend and swore allegiance; but as the plans of the spoliators became more open, and the law of expulsion of all Spaniards was passed in 1829, he endeavored to obtain his passports, though unsuccessfully," writes James. "When Governor Victoria was exiled he went from San Gabriel to rest and recruit awhile at San Luis Rey; and then the venerable Father decided that the time had come for him to leave the scene of over thirty years of arduous though congenial toil. Accordingly he went with Victoria to San Diego, where a vessel had been chartered. The story is told and I do not question its material truth, that, knowing he could not comfortably take leave of his Indians, he fled in the night-time, hoping to escape without their knowledge. Missing him, however, in the morning, they learned somehow that he had gone, so, mounting their ponies, a large number of them rode to San Diego, hoping to be able to bring him back. They arrived just as the ship was weighing anchor. Standing on the deck, with outstretched arms he blessed them amid their tears. He had with him four neophyte boys, whom he took to Europe. For many years the Indians left behind at San Luis Rey were in the habit of placing candles and flowers before the picture of Father Peyri and offering prayers to him, pleading with him to return. Even after his death this was kept up, the simple-hearted Indians preferring to pray to a Saint, whose goodness they had known and felt, rather than to those of whom they knew nothing but what they were told."

After the order of secularization the Mission had the same deplorable experience as the others. The Indians were scattered and the property lost, and what was left was finally sold

for the small sum of less than twenty-five hundred dollars. Later the sale was not approved by the United States authorities and the Mission was restored to the care of the church. It is now used as a Franciscan college and many of the buildings are being restored and adapted to the present day needs, though kept in harmony with the traditions of the past. The rededication occurred May 12, 1893, when there were present three old Indian women who had similarly been present at the first dedication of the church in 1802.

As has been previously stated, San Luis Rey, the last of the Missions to be founded before the close of the century, was also the last one established during the life-time of Father-Presidente Lasuen. It was the fifth one established by him within the period of one year. "He had displayed such astonishing activity and endurance for a man of seventy years that Governor Borica felt constrained to compliment him. The Father-Presidente, he observed, seemed to have recovered his youthful vigor by bathing in the waters of another Jordan."

After the death of Father-Presidente Serra in 1784, Father Palou held the office of Presidente for a brief term, but doubtless in pursuance of the plan arranged with Father Serra, he soon returned to Mexico, where, by his familiarity with the affairs of the California Missions and his interest in their welfare, he could be of very valuable service in exposing the machinations of the military officials against the missionaries and in maintaining the interests of the latter. Moreover, it was most desirable that he should be afforded the opportunity of completing his historical works of the missionary activities in California, for which he had utilized his spare time in compiling a narrative of all that had transpired since the arrival of the Franciscans at Loreto early in 1768, up to that time. One of these, entitled "Noticias de la California," was prepared in manuscript and a copy sent to Madrid, but it was not printed until 1857, when it was incorporated in the "Documentos para la Historia de Mexico." In 1874, the work was republished at San Francisco, in four volumes, by Mr. John T. Doyle. The other work was entitled "Relacion Historica de la Vida y Apostólicas Tareas del Venerable Padre Fray Junipero Serra," and was published at the expense of private individuals in Mexico in 1787.

Harold A. Parker

THE OLD DOORWAY OF SAN LUIS REY

Where once the Padres walked in days gone by,
At peace, within this quiet, cool retreat,
The great white sea-gulls circling far, and high,
The ocean coming, going at their feet,
Is silence now. The roses bloom and die
With but the soft, salt breeze to breathe their sweet.
On crumbled wall the lizard basks in heat,
And far away, and clear, the curlews cry.
Enter. The spell of time is over all.
What wonder if beneath the palm trees tall
A shadowy form is seen, a footfall heard,
Or breathes again at dusk some whispered word
From out that Old World past? The Padre's sleep
Beneath the arches gray is calm and deep.

"The Mission Garde." by
Gussie Packard DuBois

Father Fermin Francisco Lasuen, then the priest in charge of San Diego, was elected by the directorate of the Franciscan college of San Fernando, in the City of Mexico, February 6, 1785 to succeed Father Palou, and on March 13, 1787 the Sacred Congregation at Rome confirmed his appointment and accorded him the same right of confirmation which Father Serra exercised, and from that time he directed the affairs of the Missions with the greatest energy, within five years confirming over five thousand persons, and with the utmost discretion. There was no abatement of activity in the extension of the Mission chain, there being nine new establishments during his administration, and despite the efforts of the military to separate the Fathers from the temporal affairs of the Mission, Father Lasuen was able to evade their efforts and continue the system that his experience and judgment showed to be the only practical method.

The antagonism of the military was no mere fancy of the Fathers, and very soon after his appointment, Father Lasuen was called upon to reply to the accusations that had been forwarded by Governor Fages to Mexico, which claimed that the Holy Sacrifice of Mass had not been celebrated at the Presidio of San Francisco; that the Fathers refused to recognize the Governor in several matters within his jurisdiction, and that they sometimes embarked for San Blas without his permit.

In the communication of Father Lasuen, he stated that "if the King himself were here personally, he would be fully satisfied when he saw how scrupulously, punctually and exactly his sovereign laws and his very intentions were carried out. I shall now fully answer the points which the Governor raises in his deplorable paper, and then it will be seen that His Honor, owing to his martial activity and ardent zeal, may commit mistakes." His arguments so successfully refuted the complaint that the authorities were entirely satisfied, and in fact they increased the advantages of the Fathers so that "on receipt of the joyful news, with renewed courage they set to work trying to improve the Indians, spiritually and corporally; and thereafter there was no lack of volunteers ready to devote themselves for life to the conversion of the savages, who in great numbers still eked out a poor living in the mountains and deserts of California."

Despite the fact that the allotment to the Fathers was paid out of the pious fund, and was not any burden whatsoever on the Royal treasury, and moreover, that the Fathers were pledged by oath to a condition of poverty; there was at all times a great uneasiness on the part of the officials, that they were being too munificently aided or in some way were unreasonably exempted from just costs. Indeed, on such a petty matter as the charges for carriage of official letters between the Fathers, or to and from the College, Governor Fages caused considerable annoyance. According to Father Engelhardt, personal correspondence with relatives and friends seems to have ceased entirely, before they ever came to California. "In all the mass of more than five thousand letters, still extant in several collections, there is not one note from a relative or friend in Spain or Mexico which would indicate that a California friar had written to the scene of his childhood, and only two letters suggest that the respective missionary had any relative at all. This utter absence of personal correspondence reveals the absolute detachment of the missionary from kith and kin and every worldly interest, and proves his entire sacrifice of self to the interests of God."

Father-Presidente Lasuen did not receive even the stipend allowed by the government to the Mission Fathers and his utter poverty must have been keenly felt when on one occasion he received from Governor Borica word of his aged sister's indigence in Spain. Undoubtedly he would have sent help to his sister were it possible for him to have done so, and his reply shows that under no circumstances were the funds of the Missions used by the Fathers for personal needs. Father Lasuen wrote in reply: "Two thousand thanks to Your Honor's sister, Doña Bernarda, for her kind affection towards my poor dear sister Clara. She says of her that she is a good woman, and therefore there need be no fear that she may perish from want. I venture to say that, if I possessed much wealth, I would give it with good cheer, even to reducing myself to the state of mendicancy in which I find myself, in order to assist her. I am infinitely glad that the application has been made through Your Honor; for no one else will be so well able to inform her of my absolute poverty, and to undeceive my poor dear relative, as your sister. I have forwarded

the letter to my Superior at San Fernando College, with the remark that the Governor has sent me this letter of his sister, which, as may be seen from it, intercedes in behalf of my poor sister. I am poorer than she, for I am absolutely supported by means of alms of the Franciscan friars. If there be any way of aiding her, I shall be much pleased, and God will repay it."

On another occasion demand was made that the missionaries should pay the ecclesiastical tithe conceded to His Majesty, of six per cent of the stipend and other revenues received. To which Father Lasuen replied that their only revenue was the annual stipend of four hundred dollars, before referred to, as their services to the colonists and Indians were absolutely free. And as the stipend was paid in clothing and other necessaries for the Indians, church and field, it would be necessary to turn to Mexico where that much less should be collected from the treasury, if the six per cent must be levied, as the Fathers received no money at all. Again they were called upon to contribute to the funds of Spain in her war against France, which they were of course in no position to do, as set forth by Father Lasuen in their defense. "We are thirty Franciscans who are exerting ourselves in the pious work which the King himself declared engaged his chief and serious attention. Twenty-six have stipends, and four are without them; among the latter is myself. I manage this Mission of San Carlos; I attend the Presidio like other missionaries and look after the Missions. I do this work with the greatest pleasure, and I mention it, not in order to quote service, but by force of the occasion, so that it may be seen that I have nothing to offer. In the same light I consider my Reverend Collaborators; for the stipend which they enjoy, subtracting what we absolutely need for a Franciscan way of living, they turn over for the maintenance and advance of the Missions. * * Inasmuch as the Fathers are placed in poverty by their profession, and the Indian wards by their nature, I think that His Majesty does not want of us any other temporal contribution than that which we are offering. It is that which lets me breathe amidst the torture in which the present solicitude has placed me, between the anxieties as a Spanish subject and my lot as a poor Franciscan."

Again on frequent occasions, the amounts to be allotted for the traveling expenses of the missionaries going to or return-

ing from the field, were endeavored to be restricted, as was also even the small annual stipend itself. So that it will be seen that there was much to worry the Father-Presidente besides the serious task of his undertaking with the Indians.

Much of his time during his last years was consumed in replying to these various accusations, including those of Father Concepcion Horra, arising from his sad insanity, and in defending the work of the missionaries. But little is recorded of the last days and death of this great man. Father José Viñals writes: "He died after receiving all the Sacraments, with truly religious resignation at two o'clock in the afternoon of Sunday, June 26, 1803, at Misión San Carlos Borromeo," where, two days later, he was buried in the sanctuary, on the Gospel side, in a stone tomb near the main altar.

ASISTENCIA DE SAN ANTONIO DE PALA—Among the activities of Father Peyri, none is more distinctive than the chapel of San Antonio de Pala, which he founded in 1816. It is located in the valley of Pala, (the name of which means shovel and is suggestive of its shape) about twenty miles from San Luis Rey. Here a Father was placed in charge and in a short time over a thousand neophytes were enrolled and excellent work was done among the *rancherias* of that vicinity, which were too distant to be successfully reached directly from the parent Mission.

The buildings were erected on approved lines; the ruins showing them to have been long and low, constructed of adobe with tiled roofs, and graced by a corridor similar to those of the larger establishments. The interior of the chapel was floored with brick tiles, and the walls were decorated in a primitive and distinctive manner by the Indians. At a recent date a priest in ignorance of the interest attached to such matters, caused these decorations to be obliterated by a coat of whitewash, much to the sorrow of the Indians now there, who have a great interest in, and affection for this record of the past prosperity of their race. A wooden statue of San Luis Rey, carved by the Indians, is in the chapel, and other statues and several paintings, all of which are much prized by the worshippers.

The most distinctive feature of Pala, however, is the picturesque campanile, which stands separated from the buildings

Harold A. Taylor THE BELL TOWER OF SAN ANTONIO DE PALA

Clear ring the silvery Mission bells
  Their calls to Vesper and to Mass;
O'er vineyard slopes, through fruited dells,
  The long processions pass;

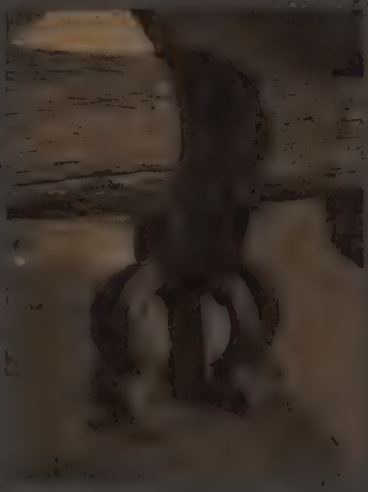
The pale Franciscan lifts in air
  The Cross above the kneeling throng;
Their simple world how sweet with prayer,
  With chant and matin-song!

From "Helen Hunt Jackson"
by Ina Coolbrith

in the cemetery. It is built on most graceful lines with two arched openings, one above the other, in which hang the bells that have sent forth their call to worship for so many years. On the top, in place of the cross, there is now a crown of tall cactus, adding a touch of wildness to the romantic tower. It is constructed of cobblestones and mortar, resting on a wide tapering foundation, and the substantial material has caused it to successfully resist the attacks of the elements that have wrought such havoc to the buildings.

The former Indian population of Pala has disappeared, and it is now occupied by the evicted Palatingwa Indians. But all who live within many miles around take a peculiar interest in the chapel, and assemble in a goodly congregation whenever a priest comes to hold service. They also have given freely, and without cost, of their labor, to aid the Land Marks Club in its efforts to repair the old buildings and prevent their further ruin.

In "California Coast Trails," Chase gives this pretty picture of Pala: "In the gathering dusk we rode into the village, and bivouacked in the adobe walled courtyard in the rear of the general store. We dined in dusk and darkness, and later, when the moon came up, wandered for an hour about the village. Lights shone here and there in the windows of the cottages; the humble white-railed graves in the little Indian cemetery glimmered under the shadow of the old tower whose bells had counted out the lives of all that sleeping company; a mandolin tinkled; the mountains rose near and solemn all around; a bar of warm light shone from the half-open door of the padre's room in the cloister; from a new building across the street came the click of billiard balls. So even Pala suffers change."



MISSION BELL, SAN ANTONIO DE PALA —Harold A. Parker

MISIÓN SANTA INÉS · THE GOLDEN AGE OF THE CALIFORNIA MISSIONS · FATHER-PRESIDENTE ESTÉVAN TÁPIS

RUINED ARCH, SANTA INES —H. C. Tibbitts

NOW opened the Golden Age of the old Spanish Missions in California. Eighteen establishments had been founded through the devoted efforts of Father Junipero Serra and of his successor Father Fermin Francisco de Lasuen, before the close of the eighteenth century. El Camino Real, the King's Highway, with hospitable stations marking each day's journey from San Diego, the first frontier station in the south, northward along the Coast line to the Mission and Presidio of San Francisco de Asis, was a realized dream. Throughout all of this extensive territory thousands of native converts were coming into the church fold and were being taught the message of Christ and trained in habits of cleanliness and industry, while the product of their labors was accumulating in great stores of wealth.

When Father-Presidente Lasuen passed to his reward in 1803, Father Estévan Tápis announced that he assumed the office of Presidente in view of his appointment by the College in Mexico in 1798, and proved hardly less pious and capable than his venerable predecessor, ruling the Missions with zeal and wisdom. The period moreover was benefited by the wise cooperation of Governor Arrillaga, who ruled the territory in cordial support of the missionaries, protecting them in the free exercise of their duties. Therefore, while there was but the one new Mission of Santa Inés founded during the decade, the missionaries labored in the field already tilled with a will for the salvation of the Indians and their own sanctification.

The foundation of Misión Santa Inés was occasioned by the prospect of converting the Indians living east of the Coast Range of mountains. Father-Presidente Lasuen instructed Father Tápis to make a survey in 1798, and upon his report a

site was selected in a beautiful valley at Calahuasá, about thirty-five miles from Santa Barbara, surrounded by charming and romantic mountainous scenery. The place was called by the Indians, Alajulapu, meaning corner, and near there were discovered thirteen *rancherias* with an estimated population of over eleven hundred gentiles.

When in 1804 the Mission establishment at that spot was finally authorized, Father Tápis was by that time Father-Presidente, and accordingly he led the party of priests, soldiers and neophytes, starting from Santa Barbara and marching over the picturesque route to the site, where he founded the Mission with the usual sacred ceremonies, September 17, 1804, leaving Father Antonio Calzada and Father Romualdo Gutierrez as the missionaries in charge.

The first result of the new Mission was the immediate baptism of twenty-seven children. The progress of the work thereafter was substantial, but at no time did the number of neophytes enrolled quite reach eight hundred, and it proved an unhappy condition that the death rate of the Mission population almost equaled the number of baptisms each year. The material progress, however, resulted in the accumulation of considerable wealth. In a period of five years, supplies valued at over ten thousand dollars were furnished Santa Barbara Presidio.

Santa Inés participated in the excitement of the Indian uprising of 1824. It was there, as has been stated in a previous chapter, that the discontent over the severity of the soldiers first found expression and the Indians broke out into revolt, burning a large number of the Mission buildings, and escaping to La Purisima where they were ultimately over-come by forces sent from Monterey. In this disturbance fortunately the church appears to have escaped injury.

Soon after the establishment of Santa Inés a modest church had been erected, simple but ample for all needful purposes, and roofed with tiles. In the earthquake of 1812 this structure was so damaged that services had to be held temporarily in the granary of the Mission and the patient Fathers were compelled to start on the construction of a new edifice which was completed and dedicated in 1817. This was built of brick and adobe, roofed and floored with brick tiles and is the one we see remaining to-day.

A beautiful Campanile, being a plain wall, pierced as at San Gabriel and satisfying the desire both for strength and grace, on one side extends the simple *fachada* of the church, while on the other is what remains of the long graceful line of corridor arches that supported the low tiled roof of the monastery building. There are now only ten remaining and in the distance is the picturesque ruined pillar of another one, standing isolated and alone. The walls of the church are massive and supported by heavy buttresses.

The interior of the chapel suggests that of San Fernando, with massive square carved beams supporting the ceiling. Around the walls extend heavy rounded mouldings about three feet from the floor and again the same distance from the ceiling, providing a very effective structural ornament, and the red tile flooring gives strength and color to all. The original altar of plastered adobe, "built out like a huge statue bracket from the rear wall," says James, "Is hidden behind the more pretentious modern one now in use, but the old tabernacle, ornate and florid, showing its century of service, is still retained."

An evidence of the splendid engineering work of the Fathers is shown in the large brick reservoir that may be seen almost opposite the church entrance. The water was brought from the mountains several miles away through flumes and underground, through cement pipes made by the Indians, and stored in the main reservoir for the use of the Fathers. From this a second reservoir, also made of burnt brick, was supplied through an underground cement pipe fully six hundred feet long, to serve the needs of the Indian village.

At the time of the secularization the wealth of the Mission was valued at fifty-six thousand dollars. This suffered the same fate as the property of all the other Missions, and but little remained when, in 1843, the Mission was returned to the charge of the Fathers. In 1844 they established a seminary of learning, receiving through the efforts of Bishop Garcia a grant of land for the support of the undertaking and an annual stipend of five hundred dollars, conditional upon the privilege being extended to every Californian in search of higher education of being admitted to the educational benefits of the institution. Notwithstanding this, the following year the entire estate was rented by order of Governor Pico, and later on sold to the les-

W. S. Dassonville

MISIÓN SANTA INÉS

It's a long road and sunny, and the fairest
in the world—
There are peaks that rise above it in their
sunny mantles curled,
And it leads from the mountains through a
hedge of chaparral,
Down to the waters where the sea gulls call.
It's a long road and sunny, it's a long road
and old,
And the brown Padres made it for the flocks
of the fold;
They made it for the sandals of the sinner-
folks that trod
From the fields in the open to the shelter-
house of God.

* * *

We will take the road together through the
morning's golden glow,
And we'll dream of those who trod it in the
mellow long ago.

"El Camino Real" by
John S. McGroarty

sees for seven thousand dollars, the Fathers finally abandoning the Mission in 1850 and retiring to Santa Barbara.

For many years the Mission remained unattended and fell into ruins, until to-day there remains only enough to suggest the extent and beauty of the original structure. It is now occupied as the headquarters of Father Alexander Buckler, who is in charge of an extensive parish, and through his efforts some portion of the structure has been restored. Recently the bell-tower and several of the buttresses crumbled away during the spring rains and they have now been replaced with a construction of lasting concrete. The bells fortunately escaped harm, even to their ornamental caps of sycamore, and they have been replaced in the new structure and are still used to call the worshipers to attendance.

J. Smeaton Chase tells a delightful anecdote of the traditional hospitality extended by the Mission to passing wayfarers. In this instance the writer recounts how he requested permission to camp near by, but was compelled to partake of the board and lodging of the cordial priest. "Whether I was Catholic, Protestant or Mohammedan, Quaker, Shaker or Supra-lapsarian was all one to him: I was a traveler, and a guest of St. Agnes I must be."

"Lying, as this Mission does, away from the main lines of travel," he continues, "It has suffered less than many of its sisters from the vandals, and is a veritable museum of objects historical, ecclestastical and quaint. * * "I was amused at a little Madonna of wood, a foot or so high, with a painfully commonplace expression of face, but a quizzical look in the eye that was highly comic. The good Father was not a whit offended at my mirth over the absurd little figure, and explained that it was the special pride of his Indian flock. When he removed it once from its place in the church, where it had stood for many years they objected strenuously, and would not rest until it was brought back. After all, perhaps one might better envy than laugh at such admirable simplicity."

And so the Mission of Santa Inés, despite its years of neglect, still remains true to the ideals of its founders, ministering to the guest and serving the Indian and the simple-minded in such humble way as may most surely lead them to the fold.

MISIÓN SAN RAFAEL, ARCÁNGEL · MEANING THE HEALING OF GOD · SUCCESSFUL BUT NOW UTTERLY DISAPPEARED

SAN RAFAEL, ARCANGEL. FROM AN OLD PAINTING. Courtesy of Charles B. Turrill, Esq.

"THE beginning was given to the foundation of San Rafael with all the solemnity on the fourteenth of last month (December, 1817) by Father Abella, Father Narciso Durán, Father Luis Toboada and myself. We planted and blessed with solemn ceremonies the Holy Cross at the time of Vespers, and on this day Holy Mass was sung with music, *Te Deum*, and the Word of God was announced in both languages. In the afternoon there were twenty-six baptisms of children. There are about two hundred gentiles for instruction." This is the report of Father-Prefecto Sarría to Father-Presidente Payéras concerning the new establishment that was created for the benefit of the ailing neophytes of San Francisco, that in a few years grew to such proportions that over eleven hundred converts were enlisted in its care, and that within such a comparitively short time had passed so utterly away that no vestige but a few pear trees now remains to mark the spot where it flourished.

It was pleasantly located, "sheltered and secluded by surrounding hills that are rounded and beautifully sloped, and then covered with richest verdure and a variety of trees in which song-birds nest and sing, and beneath which peaceful cattle and sheep graze," writes George Wharton James. "It must have been a place of rest, content and retirement for the poor sick neophytes brought up from San Francisco." As an experi-

ment, a number of them had been transferred to the spot called by the Indians, *Nanaguani*, favored by a gentle climate and, as just described, desirably situated. The results were satisfactory and owing to those unfortunates who passed away not having the benefit of the Sacraments, Father Gil y Taboada heroically proposed that he live among them, saying: "I am ready to sacrifice myself in the service of these poor Indians, even to the shedding of my blood if necessary." It was therefore resolved to found "a kind of *rancho* with its chapel, baptistery and cemetery, under the title of San Rafael, Arcángel, in order that this most glorious prince, who in his name expresses the 'healing of God,' may care for the bodies as well as the souls." Ultimately this *rancho* proved self supporting, and though there is no record of it ever having been raised to the dignity of an independent Mission, it was referred to as such in all the reports made by the Fathers after 1823.

A creditable building of adobe was erected during the year following the foundation, and though no effort was made to beautify the Mission architecturally, it proved comfortable and well suited to its purpose. The building was low and long—divided by partitions into the various necessary apartments, including a chapel and the priest's house, and a corridor covered with tules gave relief from the sun. Old pictures show that the chime of bells was suspended in a frame placed outside the chapel entrance. The structure, however, was so lightly constructed that it could not withstand the years of neglect after the secularization and it soon melted away and disappeared.

Father-Presidente Tapis, under whose administration Santa Inés had been founded and who worthily succeeded Father Lasuen in the responsibilities of the direction of the affairs of the Missions, petitioned to be relieved and in 1812 was succeeded by Father José Señan of San Buenaventura. At that time an important change was made in the ecclesiastical government, and the office of Comisario-Prefecto for California was created to represent the Father Commissary-General of the Indies and to transact business affairs. Father Vicente de Sarriá was the first one to hold this office. Father Señan, finding the office of Presidente too arduous for his temperament, in 1815 was succeeded by Father Mariano Payeras, under whose administration the foundation of San Rafael occurred.

MISIÓN SAN FRANCISCO SOLANO · AN UNAUTHORIZED FOUNDATION · THE AIM OF FATHER JUNIPERO SERRA REALIZED

SAN FRANCISCO SOLANO. FROM AN OLD PAINTING. Courtesy of Charles B. Turrill, Esq.

GLORIOUS as was the dream of the Franciscan Fathers, and magnificent as was its expression in the Franciscan Missions that had been established with such self-sacrificing zeal, its material growth had by now reached its zenith and was destined soon to decline. The founding of San Francisco Solano, the twenty-first and last Mission of the chain, was not intended as the development of a new establishment but rather as the transfer of an old one, and the occasion lacked the inspiration that attended the consecration of all the preceding Missions and was, in fact, unfortunately marked by an element of discord.

Father José Altimira, a young and inexperienced priest who had been newly stationed at San Francisco de Asis, encouraged, it is said, by Governor Arguello, decided that it would be desirable to remove the Mission to a locality north of San Rafael where it would be favored with a milder climate and a more fertile soil. Accordingly, on the authorization only of the legislative assembly and without referring the plan to the Church authorities who rightly had jurisdiction, he explored the region for a desirable site and finally laid the foundation at Sonoma, July 4, 1823, announcing that the place was to be called New San Francisco. Naturally the Fathers deemed the act presumptuous and as striking at authority, and notified Father Altimira that the foundation of the Mission was not lawfully authorized. This occasioned an

A. C. Vroman

MISIÓN SAN FRANCISCO SOLANO

O, brothers grieve not that the old gives
place to new,
That the present's rushing purpose to
the past forgets its due;
God endures to see the lily drop its petals
one by one;
Shall not we abide the death of that whose
work for Earth is done?
Gone our Missions' life midst conflicts,
but the truth we sought to tell,
Shall resist the strife of ages, for with
God its might doth dwell;
Then grieve not at altars broken, or at
mould on cherished shrine,
God is greater than the ages! Truth is as
His life—divine.

From "A California Pilgrimage,"
by Amelia W. Truesdale

excited outburst from the young Father, but finally a compromise was arranged by which neither San Francisco de Asis nor San Rafael were to be suppressed, and the Father-Presidente would recognize the foundation of the new Mission. Accordingly, the formal dedication was held April 4, 1824, and Father Altimira was placed in charge.

Before the end of the year an adobe building, roofed with tiles was constructed, together with a number of subordinate structures, and the neophytes, many of whom had come from San José, San Francisco and San Rafael, and represented fully thirty-five tribes, were directed in the usual industries.

The buildings were extremely plain. Though not entirely neglected the years have not added to their appearance, and it is chiefly their historical associations that lend them interest. The church is about thirty-six feet long by sixteen feet wide and is crowned by a tower said to have been built by General Vallejo about 1835. Adjoining this is a low building about ninety-five feet long, with overhanging roof on either side to cover the corridors. Running through the center is a thick wall of adobe supporting the ridge of the roof.

The Mission was purchased by the William R. Hearst Landmarks League in 1903 and deeded to the State. A recent appropriation provides funds to completely restore the buildings, and the sweet toned Vesper bell once more will echo throughout the historic "Valley of the Moon."

With Solano ends the development of the Mission chain. The remarkable achievement of the Fathers in raising, within a single generation, savages whose physical and moral habits were bestial in the extreme, to a condition where thirty-five thousand at one time were living in civilized environment and engaged in self-respecting and productive industry, comprising fully fifty distinct trades and crafts, is certainly without parallel in the history of the world. But wonderful as this is, it must be remembered that it was merely incidental to, and not the chief purpose of the missionaries, which was solely to convert the savages to Christianity. In this also the Fathers were successful. Even though the material accomplishment has passed away and the Indians have lost the just reward for their labor, they still remain true to the religion that was taught them. The real aim of Father Junipero Serra is realized.

HERE ENDS THE OLD SPANISH MISSIONS OF CALIFORNIA, AS WRITTEN BY PAUL ELDER, WITH GRATEFUL ACKNOWLEDGMENT TO THE SEVERAL AUTHORS, ANCIENT AND MODERN, FROM WHOSE WRITINGS IT HAS BEEN COMPILED, AND TO THE ARTISTS WHOSE WORK ILLUSTRATES ITS PAGES. PUBLISHED BY PAUL ELDER AND COMPANY AT THEIR TOMOYE PRESS UNDER THE TYPOGRAPHICAL DIRECTION OF JOHN BERNHARDT SWART, AND PRINTED AT THE CITY OF SAN FRANCISCO IN THE MONTH OF AUGUST, NINETEEN HUNDRED AND THIRTEEN

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